ning to your profit for to tell you, or at that time to speak of such thing. And if the husband aske his wife whether she have committed adultery, she may answer that she hath not, although she hath, meaning not to confesse it to him. If any one be constrained to sweare that he will take such a woman to wife, he may sweare he will, meaning to himselfe, if afterwards he thinketh good so to doe. In like manner he that is in the hands of theeves, or he that is unjustly detained, may promise many, but meaning to himselfe, that he will pay it, if it please him; or promise to returne againe if he be let goe, and not to performe though he have sworne it, if first he have absolution.

NOVICE.

I will endeuor to make a commodious vse of these good precepts, and as a precious treasure will keepe what you have taught me, attending till you thinke me capable of the rest, at such time as you shall see how I have profited in this, wherein you have instructed me already, upon which I will goe and meditate very diligently.

INVITE.

Do so, and giuing vp thy selfe wholly to Father *Ignatius*, deuoutly pray him, *That being the leader of his, and the most worthy of those which are the generall Captaines of Iesus in this religious warfare, he will happily receiue thee, entertaine, and assist thee, & that also he will often commaund thee to Iesus thy head, & standard-bearer, vnder whose Colours thou fightest, and with whō he hath continuall familiarity & communication.*

NOVICE.

I humbly thanke you for this louing aduertisement, good Father, and so God be with you.

AMEN.

ning to your profit for to tell you, or at that time to speak of such thing. And if the husband aske his wife whether she have committed adultery, she may answer that she hath not, although she hath, meaning not to confesse it to him. If any one be constrained to sweare that he will take such a woman to wife, he may sweare he will, meaning to himselfe, if afterwards he thinketh good so to doe. In like manner he that is in the hands of theeves, or he that is unjustly detained, may promise many, but meaning to himselfe, that he will pay it, if it please him; or promise to returne againe if he be let goe, and not to performe though he have sworne it, if first he have absolution.

NOVICE.

I will endeuor to make a commodious vse of these good precepts, and as a precious treasure will keepe what you have taught me, attending till you thinke me capable of the rest, at such time as you shall see how I have profited in this, wherein you have instructed me already, upon which I will goe and meditate very diligently.

INVITE.

Do so, and giuing vp thy selfe wholly to Father *Ignatius*, deuoutly pray him, *That being the leader of his, and the most worthy of those which are the generall Captaines of Iesus in this religious warfare, he will happily receiue thee, entertaine, and assist thee, & that also he will often commaund thee to Iesus thy head, & standard-bearer, vnder whose Colours thou fightest, and with whō he hath continuall familiarity & communication.*

NOVICE.

I humbly thanke you for this louing aduertisement, good Father, and so God be with you.

AMEN.

THE ABATEMENT OF POPISH BRAGGS, PRETENDING SCRIPTVRE TO BE THEIRS.

RETORTED BY THE HAND OF ALEXANDER COOKE.



LONDON,
Printed by WILLIAM IONES dwelling in Red-Crosse-Streete. 1625.

BRITISH MUSEUM

TO ALL LAY PAPISTS IN THIS KINGDOME.

DEare Countreymen and ſeduced brethren, I religiouſly proteſt, I honour ſome of you; and loue all of you. Grieuing in my very ſoule: that you, and I, acknowledging one and the ſelfe ſame true God, cannot hit vpon the worſhiping of him after one and the ſelfe ſame true manner: Oh that I might liue to ſee the day wherein we might agree in one! But I haue ſmall hope to ſee it, as long as you ſuffer your Prieſt, to bring you in bondage, *to* deuoure you, *to* take your goods: *as the* a *Corinthians ſuffered the falſe Apoſtles to ſerue them.—For, as the* b leaders of the people cauſed Iſrael to erre: and their c ſhepheards cauſed them to goe aſtray, & turned them away to the mountaines: *ſo it is your Prieſts that haue miſled you; and that they may make merchandize of you, as the falſe Prophets* (*who in* d *St. Peters dayes taught* damnable hereſies) *made of them,* who followed their deſtruction, *it is your Prieſts who doe hinder your returne into the right way. To alienate your affections from vs, they tell you: That we teach,* e

a 2. Cor. 11. 20

b Eſay. 9. 16.

c Ier. 50. 6

d 2. Pet. 2. 1. 2. 3

e Campian. rat. 8

All sinnes are equall. f All Scripture is very easie. *That we maintaine the heresie of the* g *Simonians, which was*: that men might bee saued by the grace of Simon Magus: *and the heresie of the* h *Eunomians, which was*: i That whosoeuer beleeued one especiall point of doctrine which they beleeusd, *viz.* That the Son of God is altogether vnlike the Father: and the Holy-Ghost vnlike the Sonne: *could not possibly be damned, how damnably soeuer hee lined. They report wee maintaine the heresy of the* k *Repusians, which was: That* women might be Priested: *and one of the heresies of* l *Iouinian, which was*: That a man truely baptized could sinne no more: *and another of the same mans, which was*: m That the Virgin Mary at the time of her child-birth lost her virginitie. *They report wee maintaine, that heresie of Vigilantius, which was*: n That Clergy men ought of necessity to be married. *and that of the Pelagians, viz.*: o That the children of the faithfull are not tainted with originall sin: *and that of the Gracians, viz.*: p That iust men shall not see the face of god before the day of dome: *and that of the Pseudo apostoli, which was* q That onely faith is sufficient to saluation without workes: *and that of the* r *Nouatians, which consisted in* dening the Churches power to forgiue sinnes: *and that of the Aërians, to wit*, That solemne fasts are not to be appointed by the Church. *They would make you beleeue*, t *we* plainely deny *Melchizedech* to haue ben a Priest, *That we teach*, u God can doe no more then he hath done, or will doe. *That* x water in Baptisme is not necessary. *That* y we abhorre the prayers of the Saints. *That* z we take away pennance, fasting, chastity, keeping of

f *Rhem. Annot. marg. in* Luk 6. 1. & 1. Pet. 3. 19
g *Bell. de mot. Eccl. lib. 4. c. 9.*
h *ibid.*
i *Austin lib. de haresi. 54.*
k *ibid.*
l *ibid.*
m *ibid.*
n *ibid.*
o *ibid.*
p *Idem lib. 1. de funct beatit. Cap. 2. et 4.*
q *N.D. in his 2. part of 3. conuers chaps. 2. sect. 14.*
r *chaps. 3. sect. 6.*
s *ibid.*
t *Rhem. Annot. Heb. 7. 17.*
u *Annot. in Mat. 19. 26.*
x *Annot. in Mark 1. 8.*
y *Annot. in 2. Pet. 1. 15.*
z *Annot. in 2. Pet. 2. 18.*

of vowes, neceſſity of good workes, obedience to Eccleſiaſticall perſons. a *That* it is not in our power to chooſe euill. b *That* the Angels cannot helpe vs. c *That* no ſaint deceaſed hath afterward appeared to any in earth. d *That* faſting is not grounded vpon ſcripture: *no* e nor bleſſing. *and in briefe (to paſſe by many other) ſome of them are not aſhamed to ſay*, we beleeue f the ſoules of men are mortall: g and that there is no reſurection: *and* h that Chriſt Ieſus is not come in the fleſh, *from all which errors, hereſies and blaſphemies we are as farre as they are from truth & honeſty. On the other ſide, to win your affections to thē, they* i *beare you in hand, that the* Scriptures, *the* Fathers, *the* Counſels, *are all yours: that* k Heauen: *yea* Hell: *the* gates of Cities: the glaſſe-windowes *in Churches*: res et reculæ, *giue teſtimony to your Religion. Whereas yet they dare not referre the iudgement of ſuch differences as are betweene vs, either to* Scripture, *or* Fathers, *or* Counſels: *but onely to the* l preſent Church, *which is all one in effect, as if they referred it vnto themſelues, or to your* Pope: *they being, in their opiniō, the* Church repreſentatiue: *the* Pope being *the* Church virtually, m who only hath power to iudge of controuerſies. *Now doe you not ſmell there is ſome pad in the ſtraw by their diueliſh ſlaundring of vs: and their cogging with you? I paſſe by their reſtraining you from reading any of our bookes, eſpecially the Bible of our tranſlation, though* n *one of them of late aſſures you*, That our condemnation is ſo expreſly ſet downe in our owne Bibles, and is ſo cleere to all the world, that nothing more needs hereto, but onely that you know to reade, and to haue your eyes in your heads at the opening of our

a Gagge of the new Goſpel. Nu. 16.
b *Idem, Nu.* 26.
c *Idem. Nu.* 27.
d *Idem Nu.* 40.
e *Idem Nu* 46.
f *Roſſæus lib. de iuſta Reip. Chriſt. in reges impios et hæret. aſſeruat. cap.* 4. *Nu.* 6.
g *ibid.*
h *Cope dial.* 6. *n.* 21.
i See the booke pag.
k *Campian. rat.* 10.
l *Greg. de valent. Analyſ. fid. Catholi. lib.* 5. *cap.* 1. *pag.* 18.
m *Idem lib.* 7. *Aſſertio probanda.*
n Gagge of the new Goſpel. preface to the Catholicke Reader.

Bible: *which might giue you occaſion to ſuſpect ſome falſhood: for if our condemnation bee ſo expreſſely ſet downe in them, why may not you for your greater comfort reade them? Onely I wiſh you would be pleaſed to conſider ſeriouſly, whether it be likely they had any honeſt meaning in making their* Indices Expurgatorios: *& forbidding you to reade books writtē by your owne frends, till they had patched ſomething into them, which might make for you: and torne out of them, whatſoeuer they thought did make againſt you. Mee thinks (conſidering your many good morall parts) you ſhould not be ſo ſtupid, as not to perceiue: or ſo blinde, as not to ſee there is ſome myſtery of iniquity in it, that you may neither reade what your friends, or foes haue written.* Quidam ſenex &c, *A certaine old man (as* o *one of your owne writers) being aſked by one who had a purpoſe to betake himſelfe into a Monaſtery, how he ſhould carry himſelfe after his admiſſion, anſwered him in good earneſt:* Tuet Aſinus vnum eſtote. *Carry thy ſelfe like an Aſſe, refuſe no burthen that is laid vpon thy backe. Doe not groane at it. For my part I feare they would make Aſſes of you all. They would haue you to receiue hand ouer head whatſoeuer they reach you: to beleeue (without ſearch) whatſoeuer they tel you. But as ſome of you are Noble Gentlemen, others of you good fellowes; be not Aſſe-fied by them. Remember that you are men, men of vnderſtanding, and able to iudge of reaſon when you heare it. Beleeue none of your Prieſts vpon their bare words, without proofe: but eſpecially take heede how you lightly beleeue your ordinary Maſſe-Prieſts: for in truth, the moſt of them are ignorant Sir Iohns, not much vnlike the* p *Biſhop of Dunkelden, who thanked God,* he neuer knew what the old

o Diſcip. de Tēp. ſer. 121.

p See Fox Acts

and

and new Teſtament was. *The moſt of them are not much guiltie of learning. Take hearts vnto you (beloued Countreymen) and reade our bookes, and our Bibles: my ſoule for yours, you may doe it with good conſciences, and with much profit to your ſelues. But if you cannot be perſwaded thereunto: yet let me intreate this of you, that you will forbeare to cenſure either our bookes, or our perſons, vpon your Prieſts bare information. For their words are no Goſpel: their tongues no ſtaunder. And that you would remember that of* g *Tertullian*, Quid iniquius quàm vt oderint homines quod ignorant; etiamſi res mereatur odium. Tuncenim meretur, cum cognoſcitur an mereatur. Vacante autē meriti notitia, vnde odij iuſtitia defenditur, quæ non de eventu, ſed de conſcientia probanda eſt: *with which I end, wiſhing to you all as to my ſelfe, a comfortable life, and bleſſed death.*

& *Mon. in Hen. 8. Treatiſe of the perſecution in Scotland.*

q *Apologet. Cap. 1.*

Leeds in Yorkſhire
May 20. 1625.

ALEXANDER COOKE.



A DIALOGVE BETWIXT A PROTESTANT AND A PAPIST:

Wherein is manifested, the Papists Brag, that Scripture maketh for them.

Protestant.



H well met once againe! where have you bin that I never saw you since wee talked about Pope *Ioane*? Are you the same man for Religion, that you was then?

Papist. Yea truely, or rather more resolute, and confident.

Prot. What new arguments have you lighted on to increase your resolution and confidence? For my part, I am every day further out of love with your Religion, then other.

Pa. The Arguments which have doubled my re-

solution and confidence are diuers, whereof the first is this: a That I find (in place where the Catholikes against you Protestants in all the Tribunals of Gods Church, I finde that all the Writings of the Saints in Heauen professe for vs.

a *Allen* Apology of the Seminaries, c. 5. f. 58

Prot. What? the Writings of the Prophets and of the Apostles? and of the Fathers in the Primitiue Church? and of the Councels? Doe you finde that all professe for you?

Pa. Yea, all of them: b *Quæcunque vel opera, vel fragmenta superſunt eorum qui diſiunctiſſimis terris Euangelium ſeuerunt, omnes nobis vnam fidem exhibent quam hodie Catholici profitemur.* There is not a booke, nor a piece of a booke extant, written by the first Preachers of the Gospel, whensoeuer, or how far so euer they liued one from another, but it giues witnesse to the Catholike Faith which wee professe at this day.

b *Campian, rat.* 10.

Prot. Can you make proofe thereof vnto mee, and I will bee of your Religion?

Pa. That I can, and I will first begin with Scriptures: for I am of c Doctor *Saunders* opinion, *That there are most plaine Scriptures in all points for the Catholike Faith, and none at all against the same.* And of d Doctor *Briſtoes* mind, whose words these are; *Most certeine it is, that from the beginning of Geneſis to the end of the Apocalips, there is no Text that makes for you, nor against vs, but all for vs.*

c Rock of the Church, Ch. 8. p. 193.

d Motiue 48.

Prot. Say you so? Verily, and if the Scriptures be for you, I will be with you: for I like well of e Saint *Basils* motion to one with whom hee had a controuersie: *Stemus ſcripturis inſpirato à Deo Scriptura, & apud*

e Epiſt. 80.

apud quos inquiramus dogmata divinæ veritatis confirmata, illis omnino veritas adjudicetur fatemini. Let vs ſtand to the arbiterment of holy Scripture, and let them be thought to haue the truth on their ſide whoſe opinions are found to be agreeable to Scriptures. But let mee tell you a word or two by the way, and they are theſe two. That you are not more thorowly perſwaded of the truth of your two Doctors ſpeeches, then I am of a Gentlemans ſpeech of our Religion, who being importuned by an idle Queſtioniſt of your ſide, to tell where our Religion was before *Luthers* time, returned him this anſwere. *That our Religion was always in the Bible, where euer Religion was.* In which perſwaſion I am the more confirmed by this, That there are of your ſelues (no fooles I will ſay) who write, that ſome among you, *Parùm periculum putant Scripturas legere, ne ſic fiant hæretici.* Doe thinke it almoſt a ſinne to read the Scriptures, leaſt by reading of them they ſhould proue hereticks. For if your Religion were in the Bible, and that in ſo plaine manner as you brag, why ſhould any of you bee ſo afraid of opening a Bible? why did one of your g. Ieſuits confeſſe, that *Lectio Bibliorum vulgaris hæreticum Lutheranum, quam Catholicum Romanum facit:* The reading of the Bible makes rather Hereticall Lutherans, then Romane Catholikes? Why ſuffer you this marginal Note, h *Vana euolandi hæreſes*, to be ſet ouer theſe words of *Chryſoſtome*, *Ignorare ſcripturas parens hæreſes.*

P4. I meane not to take vpon mee the iuſtifying of euery mans priuate conceits or ſpeeches; but

e *Teſte Aſpenſio Comment. in Tit. c. 1. p. 104. 105.*

g *Apud Haſſenmullerum Hiſt. Ieſuit. ord. cap. 4 p. 428.*

h *Conc. 3 de Laſcio, printed at Baſil 1530.*

what I may ſelfe haue ſaid, all that ſhall bee made good. I will proue vnto you the truth of our Religion by the Bible.

Prot. Now (indeede) I am afraid you are bewitched with that damnable opinion, which of later yeeres hath runne currantly among you, *viz.* *Sunt i ſcripturæ velut naſus cereus, qui ſe hùc ſum, illorſum, & in quam volueris partem erahi, retrahi, fingiq; facile permittis, & tanquam plumbea quædam Lesbia ædificationis regula, quam non ſit difficile accommodare ad quoduis volueris.* The Scriptures are like a noſe of waxe, which may bee writhen this way, or that way, backward, or forward as a man would haue it. And with that of *Quininus* the Pariſian k Doctor, commended by *Pamelius*, who writes thus. *Nam facile eſt, imo facilius eſt aures profanas & impias probandas deterquere ſanctam ſcripturam, quam facile eſt & pedibus, ac ſemi-pedibus aut pentheſemeribus Virgilianis Epithalamia, ſeu quoduis aliud in vnum congerere.* It is as eaſie, yea it is more eaſie to wreſt the Scripture to the prouing of any villany or impiety: then to make a Loue Song, by ſnatching here a patch and there a patch of a Verſe out of *Virgil*. And that in confidence hereof you hope to make a ſhew of ſomewhat out of the Bible for the prouing of your Religion: otherwiſe I know not what ſhould moue you to beginne with Scripture. You haue forgotten (I beleeue) that m Doctor *Briſtow* deſcribing the meanes to make plaine demonſtration, that Heretikes haue no euidence, but you all, admiſeth his Agents to labour ſtill to get *the Heretickes out of their wnke and falſe Caſtle of holy*

i Pighius Hierarch. Eccleſ. l. 3. c. 3. & l. 5. c. 3. Simancas Inſtit. Cathol. c. 57. nu. 22.

k In Arg. lib. de præſcript. adu. hæret. per Tertul. l. Not. in Tertul. de præſcrip. adu. hæret. c. 39. nu. 237. iuxta edit. Pamel.

m Motiues 48.

Scriptures into the plaine fields of Councels and Fathers. For all his bragging of the Scriptures, hee put but a little trust in them: hee was loth to haue them in the foreward.

Pa. But I am content they march in the foreward, if you will beleeue me.

Prot. Why, but I pray you then place the best formost. And if we fall into dispute with Saint *Peters* Supremacie, trouble mee not with such Texts as some of your n Rabbies alledge for it. Tell me not that our Sauiour Christ said vnto S. *Peter* onely, *Duc in altum*: Launch into the deepe. *Non potuisti vna hora vigilare mecum?* Couldst thou not watch one houre with mee? *Sequere me*, Follow me. Neither tell mee in way of proouing the same, *That S. Peter cut off Malous eare.* And if from that wee fall to argue about your Popes omnipotency, alledge me not the first verse of the first Chapter of *Genesis* for it, as your o Pope *Boniface* the eight did: neither yet the sixteenth verse of the said Chapter, as another of your Popes, euen p *Innocentius* the third did. Nor that in *Ieremy*, Chap. 1. v. 10. as the same *Innocentius* q did. Let mee not heere out of your mouth, as making to that purpose, That *the spirituall man iudgeth all things, and himselfe is iudged of no man. Loe: Two swords here. Returne thy sword into his place. Know you not that we shall iudge the Angels?* which are the special Texts whereon your r *Boniface* rested. Neither would I willingly heare of s *Baronius* Text, *Act.* 10. *Kill and eate.* For that which t *Polidore Virgil* obserued to be the tricke of Popish Canonists is found practised by those whom also

n *Simancas Instit. Catbol. c.* 44. *nu.* 2. *&* 3. *impref. Valisoleti. A.* 1552.

o *Extra. de Maiorit. & obed. Cap. vnã sanctam*

p *Extra de Maiorit. & obed. Cap solitæ.*

q *Ibid.*

r *Loca supra citata.*

s *Seuerus ibid.*

these Arguments. *viz. Non secus ista aliquando detorquent sacras Scripturas quàm volunt, ac sutores sordidas solent dentibus extendere pelles.* These Canonists doe now and then stretch the Scriptures to their purpose, as shoomakers doe their greasie ouer-leathers with their teeth.

Pa. Some of these Texts afford Arguments good enough for the conclusions for which they are brought. Yet feare not you: for I meane not to trouble you with any of them.

Pret. Neither, if wee haue occasion to talke of Communicating in one kind, will you (I hope) u alledge vnto mee, for proofe of your practise, the words in our *Pater Noster*, *Giue vs this day our daily bread.* Nor x tell me, *That our Saviour Christ, Iohn 6. multiplied loaues, but multiplied no drinke.* Nor y cite 1 Cor. 5. 7, 8. *Our Pasch Christ is immolated. Let vs therefore feast in the Azymes of sincerity and verity.* And if wee fall to argue by case, whether it be meet that boyes and wenches should make Monkish vowes of obedience, pouertie, and chastitie: you will not presse mee with such Texts as z *Bellarmine* stands vpon, where he disputes the point. You will not tell me, It is written by *Ieremy, Lament. 3. 27. It is good for a man to beare the yoke from his youth.* And that our Sauiour Christ said, Matth. 19. 14. *Suffer little children to come vnto mee.* Neither will you in way of proning, That boyes and wenches may enter into Monasteries against their parents minde: alledge that Text in Gen. 12. *Get thee out of thy country, and from thy kindred, and from thy fathers house.* Nor that in Deut. 33. 9. *Hee that said vnto his*

u *Rossens. Adu. Luth. Act. 16. Eckius in Enchirid. Tit. de Communione sub altera specie.*

x *Bell. 4. de Euch. Cap. 24.*

y *Eckius loco citato.*

z *Iib. 2. de Monach. Cap. 35.*

his father and to his mother, I know you not, &c. Nor that in the Psalme 45.10. *Forget thine owne people, and thy fathers house, and the King shall have pleasure in thy beautie.* Nor that in S. Matth. 10.37. *Hee that loueth father or mother more then mee, is not worthy of mee.* Nor that in S. Luke 9.60. &c. *Let the dead bury the dead.* Which are the onely Scriptures alledged by a *Bellarmine* in that Controuersie. For these Texts are so far from prouing any such coucluſions, that a man may truly sweare, Hee and his wits had made a fray who alledged them.

a *Lib. 2. de Monach. Cap. 36.*

Ps. I will not trouble you with this neither.

Prot. Nor with that, Matth. 7. 6. *Giue yee not that which is holy to dogs*, in way of prouing: b That ignorant persons may not reade the Scriptures. Not with that in Genesis. *God for Adams sinne cursed the earth, but not the water*, in way of prouing. c That it is lawfull for a man to eate Fish in Lent, but not Flesh. You will make mee no such Conclusions as these. d Our Sauiour Luke 4. opened the booke and read a few verses in it, and afterwards closed it. *Ergo*, Diuine Seruice is not to bee said in a knowne language. e *Be yee holy, for I am holy. Ergo*, Ministers of the Gospel may not lie with their wiues. God f said vnto *Iobs* friends, *Goe vnto my seruant Iob. Ergo*, Scripture affordeth a particular precept, binding men to Inuocation of Saints. g God told *Iobs* friends, *That Iob should pray for them. Ergo*, the Scripture affordeth a particular example of praying to Saints. h God promised *Iobs* friendes, *That hee would accept of Iobs prayer, &c. Ergo*, The Scripture affordeth a particular example of blessing to such

b *Stapylus in Apolog.*

c *English Festiual feria 4. post festum palmarū.*

d *Ledesme de diuin. script. quauis lingua non legend. c. 22.*

e *Innocent. 1. Epist. ad Eruperium vide Gratian d. 82. propositio 8.*

f *Bell. l. 1. de sanct. beatit. Cap. 20.*

g *Ibid.*

h *Ibid.*

as

as pray to Saints. i S. *Peter* condemneth the vaine lawfull seruice of Idols, 1 Pet. 4. 3. *Ergo*, some Idolatry is lawfull. k S. *Paul* commaunds to set the contemptible in the Church to iudge. l *Ergo*, The ancient Christians might, if their abilities had serued, haue deposed from the Empire both the Heathen and Hereticall Emperours.

i *Greg. de Valentia de Idolol. Chap. 7.*
k 1. Cor. 6. 4
l *Bell. l. 5. Rom. Pont. Cap. 7.*

Pa. The Conclusions which I will make shall arise naturally from the Text: for they shall bee drawne from the expresse wordes, which are one thousand times more cleere for vs, then they are for you, as m Cardinall *Allen* affirmes. Yea, very many of the Texts which I will cite, shall bee so open and euident, that vnlesse you deny them to be text of Scripture, you shall not bee able to auoide them, and the rest shall be o such as you cannot shift without glozes and fond interpretations of your owne.

m Apol. of the English Sem. fol. 57.
o Answer to M. Charkeprel. p. 57

Prot. Perhaps you will take them to be open and euident for your purpose, which neither seeme to mee: nor are indeed such in themselues. You know the Prouerbe; *As the foole thinketh, so the bell ringeth.* I doubt not but those * Puritan Monkes, p who made themselues woodden Crosses, and carried them on their backes continually, making all the world laugh at them, thought the Text, Matth. 10. *Hee that taketh not a Crosse, and followeth mee, is not worthy of mee*: a plaine and worthy Text for the approuing of their practise. And it may be that the French-men, q who for the proofe of their *Salike-Law*, alledged the words of our Sauiour, Luk. 12. 27. *Considerate Lilia quomodo crescunt: non laborant, neque nent.*

* *Districtissimi Monachi.*
p *Ioh. de Polemar. Orat. in Conc. Basil apud Binnium To. 4. Conc. p. 385.*
q *Tolet Axemo To. 2. Instit. Moral. lib. 11. Cap. 2. 14. quæritur.*

nent. Consider the Lillies of the field how they grow, they labour not, neither doe they spin: concluding thereon, *Lilia Francorum non deberi nisi nobilibus qui non laborant: nec deberi nisi masculis qui non nent.* That the Flower-de-luces of *France* (meaning the Crowne of *France*) belongs to none but Nobles, who worke not for their liuing; and those men, not women (who are Spinsters) thought they had a good text in hand for their purpose. Certainly your *louzie S. Francis*, was not ashamed to say, that the words of our Sauiour, Matth. 25.40. *Quod vni ex minoribus meis feciſtis, mihi feciſtis.* Whatsoeuer you haue done to one of these little ones, you haue done it vnto mee: were spoken by him r *specialiter*, yea ſ *ad literam*, of his Frier-Minorits. And your t *Pisanus* Writer of that *louzie Friers Alcoran* will needs threaten vs downe, That the words of *S. Paul*, Galat. 6.16. *As many as walke according to this Rule, peace shall bee vpon them and mercy*: were meant of *Francis* his rule. Haue you not read that a Sorbonist finding it written at the end of *S. Pauls* Epistles, *Missa est*, &c. u bragd hee had found the Masse in his Bible? And that another reading in *S. Iohn* 1.42. *inuenimus Messiam*, x drew thence the same conclusion. In y *Salamanca* a Frier tooke vpon him to proue, That the name of the Virgin *Mary* was spoken of Gen. 1. where wee read, that *God called the gatherings together of the waters Maria.* I doubt not but he thought it an open and euident text for his turne. z In another place, another Frier speaking of the words, Ge. 14.18. *Rex Salem panem ac vinum proferet*: fell into a long discourse of the nature of Salt: I be-

r *Lib. Conformitas. B. Francisci per Pisanum edi. Bonon. 1590. l. 1. Fructus. 1. fol. 13. Col. 3.*

ſ *Lib. 1. Fructus fol. 113. Col. 3*

t *Lib. 1. Fructus 9. fol. 127. Col. 3.*

u *Bee Hyue cap. 3 fol. 93. 94.*

y *Teste Sotto de modo Concionandi cap. 6.*

z *Teste Malonio, Oratore Eloquentiæ.*

beleeue he could hardly haue been perſwaded that *Saleos* there, had not ſignified Salt. Your D. *Peynes* who writes, [a] That it was foretold in the Old Teſtament, That the Proteſtants were a malignant Church, alledging for proofe thereof, 2. Chr. 24. 19. where, according to our vulgar Tranſlation we read thus, *Mittebatque prophetas vt reuerterentur ad Dominum, quos proteſtantes illi audire nolebant*, thought an hundred for one, that the text was plaine. And it may bee that Pariſh Prieſt of yeeres, who being at controuerſie with his Pariſhioners about pauing ſome plot of ground, and alledging the wordes in Ier. 17. 18. to proue that he was not bound to paue any place, ſaying: *Paueant illi, ego non paueam*: was not in ieſt, but in good earneſt, thinking the letter of the text made euidently for him. Verily I am perſwaded, that that [c] Painter, whoſoeuer he was, who firſt painted *Moſes* with a paire of hornes: making him, as the Iewes ſay, like a deuil: thought the text in Exod. 34. 30. where you read, *Faciem Moſes eſſe cornutam*, *Moſes* face was horned; a plaine warrant for his picturing him ſo. And I make no queſtion, but [d] they who make the world beleeue they haue the two keyes of *S. Peter* at *Rome*, ſhewing them ſometimes that they may bee adored: if they were vrged to make proofe how *S. Peter* came by thoſe keyes, would alledge the words of the Euangeliſt, *To thee will I giue the keyes of the Kingdome of heauen*, as an open and euident text for that matter.

Pa. What adoe make you about had I wiſts? I tell you once againe, [e] The Scriptures which I will alledge ſhall be plaine, and the expoſitions ſuch, as you

[a] Preface to his booke of the *Sacram.*

[c] See Sixt. Senenſ. Bibl. Sancta l. 5. Annot. 116.

[d] Theodorus Stadytus Epi. 4. ad Nancratium quæ extat. To. 3. Bibl. vel pal. Edit. 3. Col. 216.

[e] Grounds of the New Religion, part. 2. cap. 18. p. 197.

you shall take no acceptions against. For, for the the truth of our expositions of holy Scripture, wee haue the continuall tradition of the Church: and the testimony and suffrage of all the holy Fathers, and of thousands of Saints and learned men, who euer expounded it as we doe, and out of it gathered the selfe same doctrine and beliefe.

Prot. No meruaile if this be so, that you f sweare the *whole Colledge of your Cardinalls: all your Archbishops, Bishops, Priests, Abbats, Priors, Friers, Graduats, that they shall neuer take the Scriptures in other sense, or interpret it to others in other sense, then that which the Fathers gaue thereof with ioynt consent.* But I meruell as much that you blush not in saying as you doe: as that they tremble not who administer and take such an oath: for as they wittingly giue occasion of periury, who administer such an oath, and they periure themselues who take such an oath: so you apparently speake ouer. Yet seeing you are so confident, let vs fall to our worke roundly: And first let mee heare by you, what the Scriptures are which are so plaine for the proofe of your opinions: and when you haue done, you shall heare by me what plaine texts may be alledged for proofe of our opinions.

f *Bulla Pij 4 super forma pro. fess. fid. Conſtitut. 30. in Sum. Conſtitut. Sum. Pontif. a Greg. 9. vſq; ad Sixt. 5*

Pa. g Take then that for the first; h *Hoc est corpus meum, Hic est sanguis meus*: This is my body; This is my bloud.

g *Eriſſow Motiue 48.*
h *Matt. 26.*

Prot. For what opinion of yours is this Scripture so plaine?

Pa. For the Reall presence in the Sacrament, which you deny.

Prot. Wee beleeue as well as you, That Christs flesh and bloud are truely present, and truely receiued of the faithfull at the Lords Table. We i teach the people, that *Christi corpus datur, accipitur, manducatur in Cœna.* The body of Christ is giuen (indeed and verily) and taken and eaten in the Lords Supper. k The question betweene vs and you is *de modo*: about the manner of Christs presence: and not *de obiecto*, whether hee bee present or no. You l say, Christ is in the Sacrament *really, substantially, corporally, carnally, naturally.* Yea, m you say, He is there *sensualiter*, sensibly: *vt manibus sacerdotum tractari, vel frangi, aut fidelium dentibus atteri possit*: so that the Priests may handle him and breake him with their hands, and the faithfull may teare him with their teeth. Now this manner of presence we deny: and the letter of the wordes which wee alledge proues not that. For Christ said, *This is my body*; and not, *This is my body in such a manner.* n *Caietan* your Cardinall confesseth, *Non apparere ex Euangelio coactiuum aliquid quo possimus conuincere hæreticos ad intelligendum verba hæc, Hoc est corpus meum, proprie: sed tenendum hoc esse solùm ex authoritate Ecclesiæ qua ita verba consecrationis declarat.* There is nothing in the Gospel whereby an Hereticke may bee inforced to expound the words, This is my body, properly: but men are to beleeue so, because the Church teacheth so. And o *Fisher* Bishop of *Rochester* confesseth, *Neque vllum hic* (*viz.* in Matth.) *verbum positum est, quo probetur in nostra Missa veram fieri carnis & sanguinis Christi præsentiam.* There is not a word in *S. Matthews* Gospel whereby it can be proued, that Christ

i *Artic. relig. an. 28. edit. 1562.*

k *L. Elyensis Episcopus Respons. ad Cardinalis Bell. Apologiam. c. 1. pag. 11.*

l *Harding* in his 3. Article to M. *Iewels* Challenge *fol.* 99.

m *Apud Gratian. d. 2. de Consecrat. cap. 42. Ego Berengarius*

n *In 3. part. Tho. super quæst. 75. Artic. 1. agnoscente Ioseph Angles Flores Theolog. Quæst. in 4. sent. q. 4. de effectis Euch. Art. 1.*

o *Contra Captiuit. Babilon. cap. 10. nu. 2.*

Christ is really present in your Sacrament. Your second instance had need be plainer.

Pa. My second instance is plaine enough: for p we haue expresly, *The bread which I will giue, is my flesh,* Ioh. 6. 51.

p Answ. to M. Clarks Preface p. 27.

Prot. For what opinion of yours are these words so plaine?

Pa. For the former point: euen for the Reall presence in the Sacrament. And yet q you expound them, as if no more were meant by them, then that wee should haue giuen vs the signe of his flesh onely.

q *Ibid.*

Prot. We doe not expound them so: We r say, That the wordes are meant of Christ himselfe, the word that was made flesh, Ioh. 1. 14. Wee expound them not of the signe of his flesh. We teach, That s the true bread, t the bread of God, which came downe from heauen, and giueth life vnto the world, u is Christ, x euen the flesh, the very flesh of Christ, that is, Christ incarnate: and that hee gaue vs this bread to eate, not in the Sacrament, but vpon the Crosse. And this exposition of ours is approued for good by *Gabriel Biel, Lect.* 84. *super Canon. Missæ.* By *Nic. Cusanus Epist.* 7. *ad Bohemos.* By *Caietan in* 3. *part. Tho.* 9. 80. *Art. vlt.* By *Ruard. Tapperus in explicat. Artic.* 15. *Louan. To.* 2. By *Hessels, lib. de Communione sub vnica specie. Tract.* 1. By *Iansen. Concord. Euang. cap.* 59. as *Bellarmine* acknowledgeth, *lib.* 1. *de Euch. cap.* 5. And your selfe cannot with any reason maintaine the contrary, if you will bee tried by the expresse wordes. For you deny that Christ gaue bread at the celebration of this Sacrament. He gaue

r *Reinold Confer. Cap.* 2. *diuis.* 2. *p.* 67. & 68.

s Ioh. 6. v. 32.
t V. 33.
u Ioh. 6. v. 35. & 48.
x V. 51.

shewes of bread, not bread indeed, according to your learning. What is your third instance?

y Answ. to M. Clarke Preface, fo. 27.

Pa. y We haue expresly, touching the Apostles inequalitie, *He that is great among you, let him be made as the younger*, Luk. 22. whereas you say, There was none greater then other among them.

Prot. Here is some little shew, and no substance. For it is plaine by the expresse wordes of our Sauiour, Matth. 20. 25. and Mark. 10. 41. That no more is meant by the wordes you cite then this, *viz. Hee that would bee great among you, let him bee made as the younger*, which makes nothing for you, nor against vs. What is your fourth instance?

z Ibid.

Pa. z Wee haue expresly, *A man is iustified by workes, and not by faith onely*, Iam. 2. 24. which is directly opposite to that which you hold, Man is not iustified by good workes, but by faith only.

Prot. We doe not deny, that before men, and with men: A man may be iustified by workes. Wee deny only, That before God a man may be iustified by workes. Now Saint *Iames* speaks of Iustification, which is before, or with men: not of that which is before God, wherof Saint *Paul* speakes, from whom we gather our assertion. And that this is so, a *Tho.* of *Aquin* confesseth, for *Iacobus hic loquitur de operibus sequentibus fidem, quæ dicuntur iustificare, non secundum quod iustificare dicitur institiæ infusio; sed secundum quod dicitur iustitiæ exercitatio, vel ostensio, vel consummatio. S. Iames* speaks here of Iustification, as it is taken for manifestation and approuing of iustification, saith *Thomas*. And so, these wordes doe neither make any thing for you, nor against vs.

a Comment in Iam. 2. 24.

What

What is your fifth inſtance?

Pa. b We haue expreſly, *Whoſe ſins yee forgiue, are forgiuen: Whoſe ſinnes yee retaine, are retained*, Ioh. 20.

b Anſw. to M. *Charks* Preface, *pa.* 28.

Prot. And what of this? make theſe wordes againſt vs?

Pa. Yea, for c you ſay, Prieſts cannot forgiue, or retaine ſins in earth.

c *Ibid.*

Prot. You ſay truely. * Wee beleeue that Miniſters (Prieſts as you call them) haue power to forgiue and retaine ſinnes on earth. The difference betweene vs and you is about the manner, which is not determined by thoſe wordes, and about which you agree not among your ſelues. What is your ſixt inſtance?

* See a learned diſcourſe hereof in the Anſwere to a challenge made by a Ieſuit in *Ireland*, *p.* 107. &c.

Pa. d We haue expreſly, *The doers of the Law ſhall be iuſtified*, Rom. 2. 13. Yet you ſay, The doing therof iuſtifieth not Chriſtians.

d Anſw. to M. *Charks* Preface, *p.* 28.

Prot. We ſay, That if a man can bring the Iuſtice which the Law requires, he ſhall be iuſtified thereby. But who can bring that, ſeeing in many things we ſin all? Iam. 3. 2. What is your ſeuenth inſtance?

Pa. e We haue expreſly, *Vow yee, and render your vowes*, Pſal. 75.

e Anſw. to M. *Charks* Preface, *p.* 28.

Prot. And how then? makes this againſt vs?

Pa. Yes, for f you teach; Wee ſhould not vow, or if we vow, we ought to breake our vowes.

f *Ibid.*

Prot. We doe not; A man, according to our Religion, may vow in ſome caſes, and vpon ſome occaſions, as is plaine by g our bookes, and acknowledged by h *Bellarmine* himſelfe: and, by our Religion, he needs not vow; for *vouere nuſquam eſt præceptum.*

g *Calvin. Inſtit. lib. 4. cap. 13.*
h *Lib. 2. de Monach. cap. 18.*

ceptum. Its no where commanded that wee should vow, saith i one. And *Fateor quia Deus non præcipit, sed tantum consulit nobis vt aliquid illi voueamus*, I confesse that God commaunds vs not, but onely counsells vs to vow vnto him, saith an k other of you. Againe, l we teach, That when a man hath vowed a thing lawful, honest, and possible, he ought inuiolably to obserue it. And how then makes this text more for you, then for vs?

i Pell. lib. 2. de Monach. cap. 16.

k Alfons. de Castro adu. her. l. 14. verba vestri Trauerse in his Answ. to a Popish Treatise written to the Lords of the Councel. p. 478

l Answ. to M. Clarks Preface, p. 28.

Pa. m Wee haue expresly, *Keepe the traditions which you haue learned either by word, or by Epistle*, 2 Thes. 2. 15. yet, n you say, The Apostles left nothing to the Church vnwritten.

m Ibid.

Prot. Wee say indeed, That the Apostles left no necessary tradition to the Church vnwritten: but wee doe not say, That *S. Paul* left no traditions to the Church of the Thessalonians vnwritten by him to them. We grant, that he deliuered to the Thessalonians traditions, which hee did not write in his Epistles which he writ to them. But when he deliuered by word to them, and not by way of Epistle, that was written either by other holy men of God, or by himselfe in the Epistles which hee sent to others. So that though hee deliuered to the Thessalonians traditions, which he writ not in his Epistles sent to them: it followes not thereon, that he left some vnwritten [necessary] traditions to the Church in generall. What is your best Instance?

Pa. o Wee haue expresly, *If thou wilt enter into life, keepe the Commandements*, Matth. 19. 17. Yet you say, The Commaundements cannot bee kept; yea, you p say, We are not bound vnto them.

o Answ. to M. Clarks Preface, p. 28.

p Ibid.

Prot.

Prot. We confeſſe that we are bound to keepe the Commandements; And if any be deſirous to haue life euerlaſting, by doing ſome good thing, as this young man was, to whom Chriſt ſpake theſe words, Hee muſt keepe the Commandements. Yet wee ſay, It followes not. He that would haue life euerlaſting by doing ſome good, muſt keepe the Commandements. *Ergo*, the Commandements may be kept: for by Gods Commandements wee learne what we ſhould doe.

Pa. Yea but q we haue expreſly, That when the young man ſaid, hee had [illegible] kept the Commandements; it was ſaid [illegible] *thou wilt bee perfect, goe and ſell all things thou haſt, and giue to the poore, and follow mee.* Which ſhewes there is one degree of life perfecter then another.

q Anſw. to M. *Charks* Preface p. 28.

Prot. Nay, not ſo: It rather ſhewes there is but one degree of life which is perfect, euen that which conſiſts in keeping the Commaundements; and (which is more) Counſells. For vpon the young mans aſſeueration, that he had kept all the Commandements from his youth, it is not ſaid: *If thou wilt be more perfect*; but, *If thou wilt be perfect*, as though there were no perfection attained vnto by keeping the whole Law. But indeede the young man lied in ſaying, he had kept all the Commandements from his youth. Elſe our Sauiour muſt bee thought to haue ſpoken ouer, when hee ſaid, Ioh. 7. 19. *Did not Moſes giue you a law, and yet none of you keepes the law?* Haue you any moe inſtances?

Pa. Yea, many: for r wee haue expreſly, *Worke your owne ſalnation with feare and trembling.*

r Prof ſupra 11.

Prot. And what gather you of that against vs?

Ibid. *Pa.* That a man should not make it of his beliefe, that hee shall bee saued without all doubt and feares.

Prot. Why? may not a man feare to offend God, vnlesse he doubt that he shall finally fall away from God? Are not those wiues most fearefull to offend their husbands: and those children most fearefull to offend their fathers: who are best assured of their husbands, and parents constant loue vnto them? Feare of Gods anger against vs, by reason of our sins, may well stand with assurance of saluation. Else,

t Psal. 2. 11. why did t *Dauid* require, *That wee should serue the Lord in feare, and reioyce in trembling?* May a man tremble, and yet reioyce? and may hee not feare to offend, and yet be assured of fauour?

u *Pref. supra cit.* *Pa.* Well, u wee haue expresly, That euery man shall be iudged according to his workes, Apoc. 20.

Prot. Good: And so haue wee.

x *Ibid.* *Pa.* Nay: x you teach, That men shall be iudged only according to their faith.

y See M. *Cartwrights* Answ. to the *Rhem.* Matth. 25. 35. *Prot.* That is not true: y We teach, that seeing it is most fitting for the nature and condition of iudgements, to take the euidence whereupon the sentence shall bee pronounced, from such things as are most notorious: the works good or euill being knowne both to Men and Angells, whereas faith, which hath her seat in the heart is only seene of the Lord: it is most conuenient for iustifying the truth of the Iudge before the world, that those things should bee giuen in euidence, which fall into the knowledge of the standers by; especially when the godly

godly themſelues ſhall be admitted into part of the honour of our Sauiour Chriſts iudiciall ſentence againſt the reprobates. And for this cauſe it is (as we ſay) that our Sauiour at the latter day will ſay, *Come yee bleſſed of my Father---For when I was hungry you gaue me meate----*rather then, *For that you haue beleeued in mee.* Haue you any more to ſay?

Pa. Yea: [z] Wee haue expreſly, That there remains a retribution, ſtipend, and pay to euery good worke in heauen, Mark. 9. 1 Corinth. 3. Apoc. 22. Pſal. 118. z *Praef. ſupra cit.*

Prot. And doe wee denie it? * Wee beleeue no good deed ſhall be loſt: no not the beſtowing of a cup of cold water in the name of a diſciple. Wherefore this makes nothing againſt vs. * See *Trauerſe* Anſw. to a Popiſh Treatiſe to the Lords of the Councel, p. 267.

Pa. Yea, but [a] you teach, Good workes done in Chriſt merit nothing. a *Ibid.*

Prot. Yea, but it is one thing to teach, That good works done in Chriſt find retribution and paiment in heauen: and another thing to ſay, They merit ſome things: for retribution and ſtipends, and paies are as well giuen of curteſie, as of debt or merit. Wherefore we teach the former, and deny the latter. VVhat is your next inſtance?

Pa. [b] Wee haue expreſly, That the affliction which *Daniel* vſed vpon his bodie was acceptable in the ſight of God, Dan. 10. b *Pref. cit. p. 29.*

Prot. And what is that to vs?

Pa. Much: for [c] you teach, That ſuch voluntary corporall afflictions are in vaine. c *Ibid.*

Prot. But wee doe not. Wee teach with *S. Paul*, 1 Tim. 4. 8. that *Corporall exerciſe* (voluntarie corporall

all afflictions) are profitable to little. There is some good vse of them. Not a man of vs teacheth, that such voluntary corporall afflictions as *Daniel* vsed, and to such end as hee did vse them are in vaine. Haue you not done?

d *Brislow Motiue* 48.

Pa. No: d wee haue a plaine text, Gen. 48. *God who hath fed mee from my youth vp euen to this day: The Angel who hath deliuered mee from all aduersitie blesse these children.* e Which implies as much as if we would say, God and our Ladie blesse them.

e *Dowists Annotat.* vpon Gē. 48

Prot. By the Angel, which is here praied vnto, is not meant any created Angel: but the Angel of the euerlasting Couenant, Christ Iesus; as it is plaine by the f circumstances of the text, and by that testimony of the g Fathers. And therfore this praier doth not iustifie your praier, *God and our Lady blesse them.* No man euer conceiued a praier after this manner; *Det tibi Deus & Angelus*, that is in effect, God and our Lady blesse them, saith h *Athanasius.*

f See marg. Notes on our Bibles vpon Gen. 48.

g *Athanas. orat. 4. adu. Arianos, p. 260 edit. Camelin. Græcolat. A. 1600. Cirill. l. 3 Thesauri. Nouatian. apud Tertul. de Trinitate c. 15 & 27.*

h *Loco citato.*

Pa. i We haue expresly: It is an holy cogitation to pray for the dead, 2. Mach. 12.

i *Answ. to M. Charks Preface, p. 29. and Brislow Motiue* 48.

Prot. Yea, but the Booke of Machabees is not Canonicall Scripture, as I shall proue vnto you ere wee part. Now I looke for proofe at your hands out of the Canonicall Scripture.

Pa. Why then, if I should tell you, k we read expresly in the same Booke, that *Ieremy* the Prophet after hee was dead praied for the people of Israel: wherby is proued Intercession of Saints; you would put mee off with this, That the Scripture alledged by me is not Canonicall Scripture.

k *Ibid.*

Prot. I might doe so: yet I need not, for we de-

ny

ny not that Saints make interceſſion for vs in generall. And your l *Bellarmine* alledgeth this to that purpoſe only. Hee alledgeth it not either to proue Inuocation of Saints; or the interceſſion of Saints in particular.

l *Lib. 1. de ſanctit. beatit. c. 19.*

Pa. And what would you anſwere me if I vrged, That m wee haue an expreſſe example of an holy man that offered ſacrifice for the dead, 2 Mach. 12.

m *Anſw. to M. Clarks Preface, p. 29.*

Prot. I would anſwere you to it; That the holy man you meane of, offered ſacrifice for the liuing and not for the dead. And for the full proofe thereof, I would referre you to Doctor *Reinolds* Readings vpon the Apocrypha, *prælect.* 158.

Pa. And what anſwere ſhould I looke to receiue of you vpon mention, that Tobit. 12. n wee read expreſly, That an Angel did preſent *Tobias* good workes and almes deeds before God.

n *Pref. citat.*

Prot. My anſwere to that ſhould bee, That the booke is Apocrypha.

Pa. And is not the Booke of Eccleſiaſticus Apocrypha, o in which wee read expreſly thus: *Omnis miſericordia faciet locum vnicuique ſecundum meritum operum*; Mercie ſhall make a place to euery man according to the merit of his workes?

o *Cap. 16. 14.*

Prot. Yes: but I will vſe the exception in this caſe. The exception which I take is, that the wordes are cited out of a corrupt Tranſlation: for in the Greek, wherein Eccleſiaſticus was firſt written, there is no mention made of merit. *To euery pitifull act of goodneſſe giue place, for euery one ſhall find* (not according to the merit of his works, but) *according to his works*, ſaith the Greeke.

Pa. Indeed I confesse, the word *merit* is not in the Greeke: for the word *merit* is not Greeke, but Latine; yet the Greeke wordes are well translated by the word *merit*, no man can deny who knowes the rudiments of Greek: for in the Greek it is χάριν ἐργασίας, which in Latine signifies as much as *pro meritis operum*.

Prot. Indeed you fit it: for our Sauiour Christ, warning his disciples how they should carry themselues towardes the Scribes and Pharisies: *Doe not* (p saith hee) χάριν τῶν ἔργων (not meaning after the merit of their workes, but simply) *after their works*. Your great M. q Cardinal *Bellarmine*, of whom you had this, was deceiued.

p Matth. 23.

q *Lib. 2. de verbo Dei c. 12. & l. 5. de Iustif. c. 2.*

r *Bell. l. 5. de Iustif. c. 2.*

Pa. And is that proofe, which r we fetch for *merits* out of Heb. 13. 16. fetched out of a corrupt translation, *Beneficence and communication forget not; for with such sacrifices God is promerited.*

Prot. Yea verily: for according to the Greeke the Apostle saith no more, but: That with such hosts God is wel pleased. And that may appeare vnto you by this, that both s *S. Austine*, and t *Beda* read so; and u your own Translator elsewhere translates so.

s *Lib. 10. de Ciuit. dei cap. 5.*

t *In hunc locum.*

u 2 Cor. 5. 9. & Heb. 11. 5. 6.

Pa. Yet x *Primasius S. Austines* scholler reads it as it is in our vulgar Latin: *With such hosts God is promerited.*

x See *Rhem. Annot. in Heb. 13. 16.*

Prot. Yea, but how know you that that Commentarie is *Primasius* his owne? for it is the selfe same which is fathered on *Haymo*, who liued after the yeere 800. whose credit is nothing answerable to *Primasius*.

Pa. Well, let both these places passe. y Is not a plaine

y *Brisow Motiue 48.*

plaine text for *extreme vnction*, which is in *S. Iames*, *Infirmatur quis in vobis*——If any among you bee dangerously sicke, let him send for the Priests of the Church, and they to pray ouer him, anealing him with oyle in the name of the Lord.

Prot. Of whom learned you to translate *Infirmatur quis in vobis.* If any man bee dangerously sicke, &c. I thought the word *Infirmatur*, had signified any infirmitie, great or small growing vpon a man. And if so, then the text makes as much against you as vs. For first, you aneale not all such persons as are infirm, but only such as you suppose to be desperately sicke, sick vnto death. Secondly, you send not Presbiters, Priests: but any one bold Priest to anoint them, and pray ouer them. Thirdly, you intend principally in anealing them, the forgiuenesse of sinnes: whereas by the text is principally intended, the curing of them of their infirmities. Which is so plaine that a Cardinall of your owne renounceth this text as not making for you.

Pa. What Cardinall is that?

Prot. [z] *Caietan*, whose wordes these are: *Nec ex verbis, nec ex effectu verba hæc loquuntur de sacramentali vnctione extremæ vnctionis: sed magis de vnctione quam instituit Dominus Iesus in Euangelio à discipulis exercendam in ægrotis. Textus enim non dicit: Infirmatur quis in vobis ad mortem sed absolute, infirmatur quis. Et effectum dicit, infirmi alleuiationem: & de remissione peccatorum non loquitur nisi conditionaliter: quum extremæ vnctio non nisi prope articulum mortis detur. Et directe (vt eius forma sonat) tendit ad remissionem peccatorum: præter hoc quod Iacobus ad*

[z] *Comment in Iac. 5. 14.*

vnum

vnum agrum malues presbyteros tum orantes, tum vngentes mandas vocari, quod ab extrema vnctionis ritu alienum est.

Pa. But is not that a plaine text for proofe of satisfaction, which is alledged by a Doctor *Harding*, out of 2 Cor. 7. 1.

a Anſ. to Iewels Apology *part.* 2. *cap.* 16. *fol.* 117.

Prot. What are the words?

Pa. Seeing then wee haue these promises dearely beloued, let vs cleanse our selues from all filthinesse of the flesh and spirit, making perfect our satisfaction in the feare of God.

Prot. These are plaine words I promise you. But I doe not remember that I euer read such words, either in the Greeke, or in any translation. Your Doctor (I beleeue) hath shewed a piece of cunning, and chopt in the word *satisfaction*, for *sanctification*, and quite altered the Apostles meaning.

Pa. God forbid he should haue dealt so naughtily: But what say you to the text alledged by b Cardinal *Hosius* out of Rom. 6. 19. for the same doctrine of Satisfaction. Is it not pregnant to his purpose?

b *Confess. Petrilpnia c.* 48. *de sacrā. pœnit. f.* 127

Prot. How cites he it?

Pa. Exhibeamus membra nostra seruire iustitiæ in satisfactionem. Let vs exhibit our members to serue iustice vnto satisfaction.

Prot. In good earnest this is a plaine text: but it is none of Saint *Pauls*. It is one of your Cardinalls owne making. As *Harding* in the former, so your Cardinall in this hath chopt in the word *satisfaction*, for *sanctification*, and made a proposition of his owne, different from S. *Pauls*: I wish it were no Argument of their sanctification to deale so falsly with the

the Scriptures: they had need to make ſatisfaction (though not to God, becauſe they cannot,) yet to his Church for ſuch bad dealing.

Pa. But are there not expreſſe words for the ſupremacy of S. *Peter*, Matt. 16. where we read thus: *Thou art a rocke, and vpon this rocke will I build my Church.* M. *Walſingham* ſaith, That the Author of the anſwere to M. *Charks* booke giues this for one inſtance, in way of prouing that expreſſe Scripture is for vs.

Prot. I know no ſuch text in S. *Matthew*, as; Thou art a Rock---I finde there, *Thou art* Peter, *and vpon this rocke I will build my Church*: but, *Thou art a rocke, and vpon this rocke I will build my Church*, is not in any booke, nor in any Bible that I haue ſeene.

Pa. Are theſe words; d *Dies prima erit ſancta & ſeptima eadem Religione venerabilis*, The firſt day ſhal be holy, and the ſeuenth day with like religion ſhall be venerable: whereby e Cardinall *Bellarmine* would proue, That euery holy thing is to bee religiouſly worſhipped: in your Bible mee thinkes they are plaine to proue his purpoſe.

d Exod. 12. 16.

e *Lib. de Imag. cap.* 12.

Prot. Yea, but theſe are not in my Bible: nor in yours, I thinke, your falſe Cardinall hath moſt irreligiouſly chopt in a word *religiouſly* in the Text: make ſearch, and truſt me worſe another time if it be not ſo.

Pa. I will, I warrant you. In the meane let mee heare what plaine Texts you can alledge for proofe of your opinions.

Prot. Content: Doe not theſe words in Deutronomy 4. 15, 16: *Take heed vnto your ſelues, for yee ſaw*

no Image in the day that the Lord ſpake vnto you in Horeb—that yee corrupt not your ſelues, and make you a grauen Image, &c. plainely proue, That the Scriptures forbid the repreſenting of God by any Image? And yet doe not yee repreſent God the Father by the Image of an old man? and the [a] moſt of you maintaine, That hee may lawfully be repreſented in ſuch an Image?

[a] *Bell lib. 2. de Imag. c. 8.*

Pa. I confeſſe with [b] *Vaſquez*, That in the words you cite, *planè indicat Scriptura*, &c. The Scripture ſpeakes plainely, that God did forbid the Iewes to repreſent him by any Image. But you muſt know, that [c] *Licet in lege veteri prohibita fuiſſent lege diuina imagines viſibiles, nedum ipſius Dei, ſed quarumcunque ſanctorum hominum, nec de poſt in Scripturis ſiue veteris ſiue Noui Teſtamenti conceſſa licentia eius faciendi aut fabricandi reperiatur; nihilominus Eccleſia Catholica edocta à ſpiritu ſancto, nedum permiſit, imo ſtatuit & ordinauit, vt venerabiles Imagines Chriſti, gloriosiſsimæ ſuæ matris, & cæterorum ſanctorum fierent*, &c. Though in old time the viſible Images of God, yea, and of his Saints, were forbidden by the Law of God: and no libertie granted ſince, either in the Old or New Teſtament to make any ſuch: yet the Church, which is taught of God, hath not onely permitted, but decreed and ordained, That the Images of Chriſt, and his bleſſed Mother the Virgin *Mary*, and the reſt of the Saints may bee made for ſundry good purpoſes.

[b] *Lib. 2. de Adorat. c. 3. diſput. 4. num. 74.*

[c] *Ioh. Regnſius Oratio habita in Conc. Baſil. De Communione ſub vtraque ſpecie. apud Binnium, To. 4. Conc. p. 297*

Prot. What? dare you ſay, The Church hath decreed contrary to that which God commanded in holy Scripture? If ſo, you muſt needs grant, That the Scrip-

Scripture in this is for vs, and againſt you. The pretended Church, not the Scripture, is for you onely. Wherefore to goe on.

The Scriptures forbid expreſly, The adoring or ſeruing of any ſimilitude or Image, Exod. 20.4. yet you [d] teach, That Similitudes (Images of Chriſt and his Saints) may be adored and ſerued.

d Bell. lib. 2. de Imag. c. 12.

Pa. I confeſſe with [e] *Vaſquez* here alſo, That the Law giuen to the Iewes forbad, *Non ſolum cultum Idololatriæ, ſed quamuis adorationem & vſum imaginum*: Not onely that adoration and ſeruice which was due to God; but all manner of adoration and ſeruing Images. But the caſe is now altered.

e Lib. ſupra cit. c. 3 diſp. 4. nu. 70

Prot. Yet in the maine it appeares, That in this the Scripture is for vs alſo. And is not Exod. 21.14. ſo too, wherin we find an expreſſe commandement, binding vs to take the wilful Murtherer from Gods Altar, that he may die: ſeeing you haue ſanctuaries out of which no malefactor, no murtherer, may bee taken that iudgement may paſſe on him? —

Pa. I confeſſe with [f] *Polidore Virgil, Sunt in orbe noſtro Chriſtiano paſſim Aſyla, qua non in inſidias timentibus, ſed quibuſuis ſontibus etiam Maieſtatis reis patent.* There are many ſanctuaries amongſt vs, which are receptacles not onely for ſuch as are afraid of miſchiefe towardes themſelues, but to all malefactors, euen to Traytors. And I for my part confeſſe further with him, [g] *Quod templa noſtra vbique gentium iſtiuſmodi ſceleratis hominibus inſtar Aſylorum ſunt, & id contra quam Moſes conſtituerat*, Exodus 21. That our Churches in all places ſerue for ſanctuaries to all manner of wicked perſons, though

f De Inuent. Rerum. l. 3. c. 12.

g Ibid.

God by *Moſes* did forbid the ſame, Exod. 21. To tell you truely, I thinke it is plaine, that *Nihil in omnibus eis ſacer præſtaret locus*, The holineſſe of the place ſhould not priuiledge wilfull murtherers: though it be to true which h *Hieronimus ab Oleaſtro* writes, *nũc ſacra loca homicidarum & id genus peccatorum, ſpelunca facta ſunt*: Holy places at this day are made refuges for murtherers, and ſuch like wicked perſons.

h *Annotat ad mores in Exo. 21.*

Prot. Well then, the Scripture in this is ours: and ſo I doubt not, you will confeſſe, that Scripture is, wherein the Stewes and Brothel houſes are expreſly condemned, *viz.* Deut. 23. 17. for they are tolerated i and defended by you.

i *Brerley c. 16. ſect. 3. of S. Auſtines* Religion. *Harding* in his Confutation of *Iewels* Apology

Pa. I know they are tolerated in ſome Catholike Countries, and defended by ſome Catholikes. But I am of k *Navarrus* minde, *Magis expediret non permittere*: It were better they were not tolerated. I thinke l *Eſpencæus* had iuſt cauſe to ſay, *Huius permiſſionis nos non ſemel pudet, Chriſtianam ſcilicet Remp. eo carere non poſſe, quod tandiu, hoc eſt, amiſit plus 1500. non admiſit Moſaica.* I haue beene often aſhamed to thinke of the toleration for Stewes: That the Chriſtian Common-wealth ſhould not be able to ſtand without admiſſion of that which the Common-wealth of Iſrael by the ſpace of 1500. yeeres and vpward, would neuer admit of. What other inſtance haue you?

k *In Manuali c. 17 n. 195. quinto*

l *De Continentia l. 3. c. 4. p. 236.*

Prot. The Scriptures forbid expreſly, The marrying of a mans Aunt; and of a Brothers wife; Leuit. 18. v. 14. & 16. Yet you approue the Nephewes marrying his Aunt: and of any mans marrying his Brothers wife, if the parties haue your Popes diſpenſation.

penſation. Doe you thinke that your Popes diſpenſations will ſtand good against the Scriptures?

Pa. Yea; in things forbidden *a poſitiue, proprio Iudæorum*: By ſome poſitiue Law peculiar to the Iewes: though not in things forbidden, *iure naturæ*, by the law of Nature. Now theſe kinds of marriages were forbidden, not by the law of Nature, but by a poſitiue law peculiar to the Iewes, as you may ſee in m Caiet nall *Bellarmine*.

m *Lib. 1 de Matrimon c 27.*

Prot. Theſe marriages were forbidden by the law of Nature, and not by a poſitiue law peculiar to the Iewes: for the Heathen, who liued in *Canaan* before the Iewes, and were not puniſhable for breaking of poſitiue lawes peculiar to the Iewes, but for breaking of the lawes of nature; by theſe, and ſuch like marriages defiled the Land: and for ſuch marriages the Land did ſpue them out, as you may ſee, Leuit. 18. 27, 28. and of which you may read more in your learned Frier *Hieronimus ab Oleaſtro Expoſit. ad literam in Leuit.* 18. Wherefore to proceed.

In the Scriptures it is expreſly written, That a man cannot lay his hand vpon the Lords anointed and be guiltleſſe, 1. Sam. 26. 9. Yet n you teach contrary.

n *Ioh. Mariana l. 1 de Regn. c. 6.*

In o Scriptures we read expreſly, That a Prince depoſed euen the high Prieſt: but no where that a Prieſt depoſed a lawfull Prince. Yet by your p Ieſuiticall Religion, A Pope may depoſe a lawfull Prince: but a Prince may not depoſe a Prieſt.

o 1 King. 2. 27

p *Bell. l. 5. de Rom. Pont. c. 7.*

The Scriptures require expreſly, That they who vow, ſhould vow vnto the Lord, *Pſal.* 76. 11. and teſtifie as expreſly, That all the vowes recorded in

them were made vnto the Lord: insomuch that your q Cardinall *Bellarmine* was forced to confesse, *Cum scriberentur Scripturæ Sanctæ, nondum crepat vsus vouendi sanctis*, When the Scriptures were written, it was not the vse to vow to Saints. Yet you doe ordinarily vow to Saints, and take vpon you the Iustifying of vowes to Saints.

q *Lib. 3. de cultu sanctor. 5.*

The Scriptures require expresly, That when men pray, they should pray vnto the Lord, *Psalme* 50.51. *Matt.* 6.9. and testifie as expresly, That all the prayers of holy men recorded in them were made vnto the Lord: insomuch that some of your greatest r Clerks confesse, *Orationes esse ad sanctos faciendas, neque ex presbe, neque impresbe, & inuolutè sacra litera docent.* The holy Scriptures neither teach expresly, nor impliedly, that prayers may bee made to Saints. Yet f you do ordinarily pray to Saints, and iustifie your practise of praying to Saints.

r *Bannes in 2. 2. The. quæst. 1. Art. 10. 2. Conclusio. Col. 269.*

f *Bell. l. 1. de sanct. beatit. c. 19.*

The Scriptures require expresly, That men should beleeue in God, 2 *Chro.* 20. 20. and as expresly commend them who beleeue in God, 1 *Pet.* 1. 8. yet t you of later yeeres haue begun to teach, That wee may beleeue in men.

t *Bell. lib. citat. c. 20. Rhem. Annot. in Ro. 10. 14.*

Pa. Why say you, That of later yeeres, we haue begun to teach, That men may beleeue in men: Did not our Church teach alwaies so?

Prot. No: fiue or sixe hundred yeeres agoe such doctrine went not for currant in your Church; for when u the Waldensians in a Councell holden at *Rome*, vnder *Alexander* the third, were asked by one *Gualter Mape*, whether they beleeued in the Mother of Christ: they answered, that they did so. *Ab omni-*

u *Gualterus Mapes lib. de Nugis Curialium dist. 1. c. 3. M. S. in Bibl. Bodleiana Oxon.*

bus

hos sunt multiplici clamore derisi. They were laught to scorne by the Pope and all the Councell. Which shewes that the doctrine of beleeuing in Saints, was then a ridiculous doctrine euen in your Church.

The Scripture requires expresly, That men should trust in God, *Psal.* 115.9,10,11. and as expresly curseth them who trust in man, *Ierem.* 17.5. yet you like well, that men should trust in men: else would you burne the Virgin *Maries* Psalter made by *Bonauenture*, x in which there is so often mention of trusting in our Ladie, as hereafter I shall shew you.

x Psal. 10.1. & 30.1. & 70.1. & 124.1.

The Scriptures teach expresly, That sacrifices are due to God onely, *Exod.* 22.20. and testifie as expresly, That holy men did sacrifice to God onely. Yet y you do sacrifice to Images; for you burne Incense to them.

y Bell. 2. de Imag. c. 17.

Pa. I confesse we burne Incense to Images: but I deny, that that is to sacrifice to them.

Prot. They who burnt Incense to any thing, but God, are z reproued in the Old Testament, euen they a who burnt Incense to the Brazen Serpent, though the Serpent was a figure of Christ: And it belonged to the Priest only to burn Incense. Which argues, That to burne Incense, was to sacrifice in old time; and that you in burning Incense to Images, doe sacrifice vnto them.

z Ier. 44.25.

a 2 Kings 18.

Pa. b To burne Incense was a sacrifice in old time, but so it is not now; for wee see such as are no Priests burne it in our Churches.

b Bell. loco prænunciato.

Prot. So c some who were no Priests tooke vpon them to burne Incense in the old Law. And therefore, if because it is burned now by them who are no

c 2 Chron. 26.

no Priests, it followes: *Ergo*, it is no sacrifice now. Surely by the same reason we must deny, that it was a sacrifice in old time. But see I pray you, at leasure, how fully this foolery is discouered by d D. *Raynolds*, and let vs proceed.

d *De lib. Apoc. prælect.* 243.

In the Scripture Priests are expresly forbidden to shaue their heads, *Ezech.* 44. 20. yet f the Religious sort among you must haue their heads shauen.

f *Rhem. Annot. in* 2 *Thess.* 3. 10.

In the Scripture it is expresly written, *Thou shalt worship the Lord thy God, and him onely shalt thou serue*, *Matt.* 4. 10. Yet g you teach, That a man may worship Hee Saints, and Shee Saints: yea Relikes, besides the Lord his God.

g *Rhem. Annot. in Heb.* 11. 21.

In the Scriptures it is expresly written, h When yee pray vse no vaine repititions. Yet i you haue appointed a forme of praier vpon the Beads: in which the *Aue Mary* is to be said one hundred and fiftie times, and the *Pater Noster* fifteene, and the Creed thrice. Besides, since that you haue set vs out a Iesus Psalter, in which there is a forme of praier, wherein fifteen such petitions as this, *Iesu, Iesu, Iesu, giue mee here my purgatory*, are to bee repeated ten times, which makes in all one hundred and fiftie petitions, in which the name of Iesus is repeated foure hundred and fiftie times: which argue yee allow of vaine repetitions.

h Matt. 6. 7.
i *Polid. Virgil de Inuent. rerum l.* 5. *c.* 9.

In the Scriptures it is expresly written, k *That in vaine they worship God, who teach for doctrines mens commandements.* Yet l you, ouer and besides the Commandements of God, haue written others; which some of you call the commandements of the Church:

k Matt. 15. 9.
l *Vaux in Catech. c.* 3. *Bell. in Catechis. c.* 7. *Tabula Xristiana Relig. in Exam. Ordinand.*

Church: ſome commandements of the Canon law; which are at feweſt, fiue; if not ſixe: ſome ſay, Ten, euen iuſt as many as thoſe of Gods; which you vrge more ſtrictly then the Commandements of God: for, *Grauius plectitur contra vnum Papæ decretum, quàm delinquens contra diuinum præceptum & Euangelium*: Hee that offends againſt the Popes Law, is more grieuouſly puniſhed, then he who offends againſt Gods Law and the Goſpel, ſaith m *Gerſon.*

m *In 3. parte operum Tit. de correctione Cordis Conſid. 30.*

In the Scripture it is expreſly written, That whoſoeuer ſhall put away his wife, except it bee for whoredome, and marries another, commits adultery, *Matt.* 19. 9. Yet n your *Alexander* the ſixt, conſented that *Lewis* the twelfth of *France*, ſhould put away his wife, becauſe ſhee was barren and deformed; & marry *Anne*, the wife to *Lewis* the eleuenth, his predeceſſour. And your o Pope *Cœleſtine* the third, ſet forth a Decree, That when, of married perſons, the one falleth into hereſie, the marriage is diſſolued, and the Catholike partie is free to marrie againe.

n *Guicciard in Hiſt. lib. 4.*

o *C. Laudabilem de conuerſione infidelium agnoſcente Bell. l. 4. de Ro. Pont. c. 14.*

In the Scriptures it is expreſly written, p That our Sauiour after his Reſurrection appeared firſt to *Mary Magdalen*: yet many of you ſay, Wee muſt beleeue he firſt appeared to his Mother *Mary.*

p Mark. 16. 9.

Pa. True: for q *Bernardinus de Buſtis*, hauing noted, That our Sauiour after his Reſurrection appeared firſt vnto his Mother, addes: *Et hanc opinionem tenet ſancta Mater Eccleſia.* And this is the opinion of our holy Mother the Church. And r *Baronius* falling to ſpeake of the ſame point, *Vetus traditio per manus maiorum, ac per ſubſequentia ſecula ad*

q *To. 3 in Marialis part. 10. ſect. 2. de gaudijs Mariæ part. 3. fol. 347.*

r *Annal. To. 1. ad An. 34 n. 183*

posteros dilapsa testatur Christum dominum nostrum apparuisse primum omnium sanctissimæ genetrici Mariæ: quod nemo pius puto, negarit. It is, saith hee, an ancient tradition of our Ancestors, which is come to vs from hand to hand, that our Sauiour Christ appeared first to his most holy Mother *Mary*, and I thinke no godly man will deny it.

Prot. In the Scripture it is expresly written, That [f] hee who blasphemeth against the holy Ghost shall neuer bee forgiuen: Yet [t] you teach, That blasphemy against the holy Ghost may bee forgiuen.

[f] Mark. 3. 29.

[t] *Bell. l. 2 de Pœnitentia, c. 16*

In the Scripture we read expresly, That *S. Iohn* was the disciple whom Iesus loued, *Ioh.* 13. 23. compared with Chap. 21. 20. & 24. And yet you will needs it was Saint *Peter* whom Iesus loued most intirely.

In the Scripture wee read expresly, That when *Cornelius* met *S. Peter*, and fell at his feete to adore him: *S. Peter* reproued him for it. *Act.* 10. 25, 26. Yet your *Pseudo-Peters* are so farre from refusing adoration when it is offered, that [u] some of them haue presented themselues to the people that they might be adored.

[u] *Pius 2. Mellianensibus aliquandiu visendũ se adorandumq; præbuit. Picolom. Card. Papyensis in Epist. Card. Senensi. & Commentar. l. 1.*

In the Scripture it is expresly written, That our Sauiour speaking of the Sacramentall Cup, said: Drinke yee all of this, *Matth.* 26. 27. Yet, [x] you say; All need not drinke thereof. Yea, yee say, All shall not drinke thereof: *Patris & Primitiua Ecclesia populum à Communione Calicis non prohibebant, nos arcemus, &c.* The Fathers in the Primitiue Church did not forbid the people to drinke of the Cup, but we driue

[x] *Suarez in 3. part. Tho q 80. Art. 12. disput. 71. sect. 2. f 905*

driue them from it, ſaith y *Aeneas Syluius.* y *Epiſt.* 130.

That which was the Sacramentall Cup, after the words of Conſecration in the Scripture, is expreſly called, The fruit of the Vine, *Matth.* 26.29. Yet yee ſay, That after words of Conſecration vttered, it is not the fruit of the Vine, Wine; which is in the Sacramentall Cup, but blood.

In the Scripture it is expreſly written, That the other element deliuered by our Sauiour Chriſt to his Apoſtles, at the celebration of the Communion was Bread: for ſo it is z called after the words of Conſecration vttered, as well as before: Yet ye ſay, That after the words of Conſecration vttered, it is not Bread, which is deliuered to the Communicants. z 1 Cor. 11, 26, 27, 28.

In the Scriptures wee read expreſly, That *S. Paul* in nothing was inferiour to the chiefe Apoſtles, 1 *Cor.* 12. 11. Yet a ye puſh at it when we tell you, *S. Paul* was equall to *Peter* in power. a *Baron. Annal. To.* 1. *ad An.* 34. *nu.* 107.

In the Scriptures we read expreſly, That *a man is iuſtified by faith, without the works of the Law*, *Rom.* 3.28. Yet b ye ſay, Workes iuſtifie. b *Rhem. Annot. in Ia.* 2. 21.

In the Scripture we read expreſly, That *as by one man, ſinne entred into the world, and death by ſinne: ſo death went ouer all men, in whom all men haue ſinned*, *Rom.* 5.12. Yet c yee ſay, The Virgin *Mary* neuer ſinned. c *Rhem. Annot. in Ro.* 5. 12.

In the Scriptures, Saint *Paul* ſpeaking of Concupiſcence, in expreſſe termes calls it ſinne, *Rom.* 6.12. as you your ſelues confeſſe: Yet yee deny Concupiſcence is ſin: and d tell vs ſoberly, that *Apoſtolus Concupiſcentiam peccatum vocat, at non licet nobis ita lo-* d *Bellarm. de amiſſ. grat. lib.* 1. *cap.* 6. *Fateor Apoſtolum*

qui: Though the Apoſtle calls it ſinne, yet we may not call it ſo.

In the Scriptures we read expreſly, That *whatſoeuer is not of faith is ſin, Rom.* 14.23. Yet [e] yee teach, That many actions done by Infidels are not ſinne.

[e] *Rhem. Annot. in Ro.* 14.23.

In the Scriptures it is expreſly written, That if any Brother haue a wife that beleeueth not, if ſhe be content to dwell with him, hee ſhould not forſake her: and if any woman haue an vnbeleeuing huſband, who is content to dwell with her, ſhee ſhould not forſake him. 1 *Cor.* 7.12,13. Yet yee teach, That a beleeuing brother may put away his vnbeleeuing wife, though ſhe be content to dwell with him: and a beleeuing woman, may put away her vnbeleeuing husband, though he be content to dwell with her: Yea, ye teach, That the vnbeleeuing partie may not continue with the vnbeleeuing. They muſt part companie.

Pa. Indeed I read in [f] *Binnius*, that *Licet in principio naſcentis Eccleſiæ erat licitum poſt ſuſceptam fidem virum fidelem ab vxore infideli non diſcedere vel contra, ſed eandem in domo & commercio manere vt conſtat ex Paulo*: 1 *Cor.* 7. *propter ſpem conuerſionis alterius*: *tamen ab hinc* 800. *annis Eccleſia contrarium præcepit, ſicque lege, conſuetudine, & vſu introductum eſt vt fidelis non maneat cum infideli*, Though in the Prime age of the Church it was lawfull for the beleeuer to continue in the ſame houſe and fellowſhip with the vnbeleeuer, & not to make a ſeparation, in hope the beleeuing partie might conuert the vnbeleeuing: yet the Church about eight hundred yeares agoe gaue commandement to the contrary. So that now partly

[f] *Not. in Conc. Tolet.* 17. *c.* 8. *To.* 3. *Conc. part. prior, p.* 171.

partly by vertue of a law, partly by cuſtome, it is generally receiued, That the beleeuing partie may not continue with the vnbeleeuing. And to confeſſe the whole truth, g I read that Father *Gaſpar* in *India* hauing baptized an honourable Indian Ladie, when her husband made great meanes to haue her againe, being deſired to deliuer his opinion in a Councell held about that matter, anſwered roundly: *That they ought not to giue holy things to dogs, nor the perſons of ſuch as praiſe God vnto beaſts.* Whereupon it was concluded, Her husband ſhould not haue her againe. Shee ſhould bee married to another.

g *Inter Epiſtolas Indicas Scriptas Ormuſij A.* 1552

Pro. In the Scripture it is expreſly written, Defraud not one another, except it bee with conſent for a time, that you may giue your ſelues to Faſting and Praier, 1 *Cor.*7.5. Yet ye teach, A married man may goe in pilgrimage, euen to *Ieruſalem*, without his wiues conſent.

Pa. I grant h *Innocentius* the third decreed ſo vpon a ſpeciall occaſion: but I know not whether that Decree ſtand in force now. But proceed.

h *Cap. ex multa, ſect. in tanto. Extra. de voto & voti Redemp.*

Pro. In the Scripture it is expreſly written, That he who cannot abſtaine ſhould marrie, becauſe it is better to marrie then to burne, 1 *Cor.*7.9. Yet i yee teach, That ſome ſuch, as your Prieſts and Monkes may not marrie though they burne.

i *Rhem. Annot. in* 1 *Cor.*7.9.

In the Scripture it is expreſly written, That it is a ſhame for a woman to bee ſhauen, 1 *Cor.*11.6. Yet your k Nunnes are ſhorne.

k *Rhem Annot. in* 2 *Theſſ.*3 10.

In the Scripture it is expreſly written, That Chriſtians ſhould praiſe God in their aſſemblies, by ſing-

ing, *Coloss.*3.16. Yet ye will not allow them to sing in their assemblies. And this is confessed by your l *Binnius* : for, *Vt fideles in suis conuentibus Psalmis & hymnis, alternatim corde simul & ore decantatis Deum laudent à Paulo ad Coloss. cap.* 3. *& ad Eph. cap.* 5. *praceptum esse fatemur. Sed dum olim vnà cum clericis etiam populus promiscuè cantaret, imperitiâ Canentium aliquando accidebat, vt ij, quorum vox inculta erat, aut absona Harmonicum illum Ecclesiasticæ dignitati congruentem concentum planè corrumperent. Ad hoc ergo incommodum à cantu religioso tollendum Eccles. iast. institut. hisce optimè prouisum est, ne præter certos ad hoc opus ascriptos alij in Ecclesia psallerent.* Wee confesse (saith he) Saint *Paul* commanded Christians to sing in their assemblies: but because it fell out, that some who had no skill in singing, sung with other who had skill, they marred the Musicke, it was very well prouided by Eccleſiasticall Institutions, That onely certaine Singing men and Quoristers should sing in Church assemblies.

l *Not in Conc. Laodic. Can.* 15. *To.* 1. *Conc p.* 293

In the Scripture wee read expresly, That praiers should be conceiued in knowne languages, 1.*Cor.*14. Yet ye like not of that. m A Parisian Doctor tells vs, *Etsi Apostolus linguâ intellectâ preces velit celebrari, tamen sanctam Ecclesiam iustissimis de causis contra statuisse*, That though the Apostle thought good praier should bee in knowne languages; yet your Church vpon good reason hath decreed the contrarie.

m *Benedictus Montanus in* 1 *Cor.* 14.

In the Scripture wee read expresly, That the vnlearned should say, *Amen*, at the end of praiers, 1 *Cor.* 14.16. which they did euen, *Ab initio nascentis Ecclesiæ*,

Eccleſia, from the Apoſtles time, as n *Dorantes* confeſſeth: Yet by your Religion, The Clerke of the Pariſh only is to ſay Amen, at the end of praiers.

n *De Ritibus Eccl. Catholi. l. 2. c. 17. nu. 2.*

In the Scripture it is expreſly written, That *he is curſed who abideth not in all things which are written in the Law to doe them*, *Gal.* 3.10. Yet o yee teaching, That ſome ſinnes are pardonable of their owne nature, muſt needs bee thought to teach by neceſſarie conſequence, That euerie ſuch man is not curſed.

o *Rhem. Annot. in Ro. 1. 32.*

In the Scripture it is expreſly written, *Euery man ſhall beare his owne burthen*, *Galat.* 6.5. Yet yee teach, That one man may beare anothers burthen: for p if one be enioined to faſt, in part of Penance: another may faſt for him.

p *Azorius Inſtit. Moral part 1. l. 7. c. 21. 7. quæritur.*

In the Scripture it is expreſly written, That *the Mediator betweene God and man is one, and he is Chriſt Ieſus*, 1 *Tim.* 2.5. Yet yee generally teach, That there are many mediators betweene God and man, moe then Chriſt Ieſus.

Pa. That is our generall doctrine, I grant: Yet there are among vs who teach, q *Sanctos Angelos & homines non dicendos eſſe mediatores Dei & hominum, ſed potius mediatores ad mediatorem*: The holy Men and Angells are not to bee reputed mediators betweene God and man, but rather mediators betweene the Mediator: Yea ſome of vs ſimply denie that Saints be Mediators: *Vniuerſalis Eccleſia Sanctos colit, ſed non vt mediatores*, The Catholike Church worſhippeth Saints, but not as Mediators, ſaith r *Viruesius*.

q *Ioh. Heſſels pro Inuocat. ſanct. c. 5.*

r *Aluerſ. Lutheri dogmata Philippica 16. f. 206. & 216.*

Prot. That doctrine is as falſe as the other, but it ſufficeth mee that your ordinarie doctrine is proued

to

to be contrarie to expreſſe Scripture. I will paſſe to another inſtance.

By expreſſe Scripture married men may be made Biſhops, 1 *Tim.*3.2. Yet [s] yee teach, Married men may not be made Biſhops.

[s] *Dominicus Soto de Iuſtitia & iure l.7. q.6. p.731.*

By expreſſe Scripture, they bee made Biſhops who haue children, 1 *Tim.*3.4. Yet [t] your *Clemens* the eighth, would admit none to be Biſhops who had children; though ſome of his predeceſſors did otherwiſe, yet his practiſe was according to your learning: For in [u] your Canon Law, Pope *Pelagius* giuing one direction what manner of man hee ſhould chuſe for a Biſhop, bids him looke vnto it, *Nec vxorem habeat, nec filios*: Hee neither haue wife nor children. Whereof ſome of you giue this reaſon, [x] *Quia filius eſt Argumentum ambulans ſuper terram de incontinentia patris*: Becauſe children are aprant ambling Arguments of the Incontinencie of their fathers.

[t] *Ioh.Franc. Leo in Theſauro Fori Eccl. part.1.c 3. de Electi.Epiſt. nu.38.39.*

[u] *Diſt.61. Catinenſis.*

[x] *Ioh.Franc. Leo citat. & gloſſa apud Grat. d.82 propoſuiſti verbo filij.*

By expreſſe Scripture they are condemned who forbid marriage, 1 *Tim.*4.3. Yet yee doe ſo: for yee will not ſuffer Prieſts to marry.

[y] *Rhem. Annot. 1 Tim. 4.3.*

Pa. [y] They who forbid marriage as vnlawfull, ſuch as the Manichees, are condemned: but not we, who only forbid ſome ſorts of men to marry.

[z] *Auſtin.Epiſt. 74.*

Prot. The [z] Manicheis did not forbid all men to marry; but onely their Elect, ſuch as your Prieſts and Monkes. And therefore if the Manicheis bee hereby condemned; why not yee alſo?

In the Scriptures wee read expreſly, That if any who beleeueth not, call a Chriſtian to a feaſt, the Chriſtian ſhould eate of whatſoeuer is ſet before him,

him, asking no queſtion for conſcience ſake; 1 *Corinth.*10.27. Yet if one of you Papiſts bee bidden to a feaſt by a Proteſtant (of whom you make no more eſteeme, then of one who beleeueth not) you will not eate of whatſoeuer is ſet before you.

By expreſſe Scripture they are condemned, who command men to abſtaine from meats: Yet ſo doe you Papiſts. b *Qui guſtauit ouum, trahitur in carcerem: cogiturque de hæreſi cauſam dicere: qui totam diem Dominicam vacat temulentiæ, ſcortis, & aleæ, audit bellus homo*: He who eates an egge on a faſting day is committed to priſon, and ſuſpected for an Hereticke: Hee who ſits at the Ale-houſe all the Lords day, and giues himſelfe to whoring, and dicing, is counted a good man and a true.

1 Tim.4.3.
b *Eraſm. Schol. in Epiſt. ad Epiſcop. Baſil. de delectu ciborum. nu.29.*

In the c Scripture wee read expreſly, That the Lord *laid vpon him (viz.* Chriſt) *the iniquitie of vs all*: and that it was d Chriſt, who *ſuffered for our ſinnes*: and, e *bare them in his body on the tree*: ſo that, *by his ſtripes we are healed.* Yet you f teach, That *ſatisfaciendo patimur pro peccatis*, By ſatisfactory works we muſt ſuffer for our ſinnes: We, as well as Hee; Not hee only.

c Eſay 53.6.
d 1 Pet.3.10.
e 1 Pet.2.24, 25.
f *Conc. Trid. Seſſ. 14.c.8.*

In the Scripture we read expreſly, h That our Sauiour Chriſt did but *offer himſelfe once*: And yet you i ſay, That in preciſe manner hee offered himſelfe twice. Once at his laſt Supper; and againe, vpon the Croſſe.

h Heb.7.27.
i *Con. Trid. Seſſ. 22.c.1.*
k *Veloſillus Aduerſent. in 2 To. Chryſoſt. ad 16. quæſitum. Suarez in Tho. To.3. d 74. ſect.2.*

Pa. Some of vs ſay ſo indeed: k But there was a hot contention about it in the Councell at *Trent*: a good ſort maintaining reſolutely, That he did not offer himſelfe at the laſt Supper: Of which number

The Hiſtory of the Councel of *Trent* in Engliſh. *p.*545. & 555. & 574.

l *Sixt. Senens. l. 4. verbo. Cornel. Muſſus.*

that famous *Muſſus* was one, l who was a Preacher at twelue yeeres old, with whom all *Italy* was in admiration. But ſay on.

m Heb. 9. 25.

In the Scripture wee read expreſly, m That our Sauiour was not to offer himſelfe often: Yet n you teach, That he offered himſelfe daily.

n *Conc. Trid. Seſſ. 22. c. 2.*

o Heb. 9. 25.

In the Scripture wee read expreſly, o That if Chriſt be often offered, hee muſt often ſuffer. But you deny, that hee ſuffers often, though you grant he is often offered.

p Heb. 9. 22.

In the Scripture we read expreſly, p That without ſhedding of blood there is no remiſſion of ſins. Yet q you teach, That your Maſſe is a propitiatorie ſacrifice for ſin; though you acknowledge it an *vnbloody ſacrifice.*

q *Bell. l. 2. de Miſſa c. 2.*

r Heb. 13. 4.

In the Scripture it is expreſly written, r That Marriage is honourable among all: And yet ſ you ſay, *Marriage of Prieſts is the worſt ſort of incontinency.*

ſ *Rhem. Annot. in 1 Cor. 7. 9.*

t Iames 3. 2.

In the Scripture we read expreſly, t That in many things wee ſinne all: Yet u you ſay, He who is iuſtified, *Legem omnino implet*, Keepes the Law wholly.

u *Bell. l. 4. de Iuſtif. c. 13.*

x Apoc. 14. 13.

In the Scripture we read expreſly, x That they are bleſſed who die in the Lord hereafter, for they reſt from their labours: Yet y you teach, That many of thoſe that die in the Lord goe to Purgatory: where their labour is greater then they euer vnderwent in this world.

y *Rhem. Annot. ibid.*

z Eph. 5. 23.
a 2 Cor. 11. 2.
b *Bell. l. 2. de Rom. Pont. c. 31.*

To be briefe: In the Scripture we read expreſly, That Chriſt is z the Head, and a Spouſe of the Church. Yet b you tell vs, The Pope is Head, and Spouſe

Spouſe of the Church. In the Scripture wee read expreſly, c That it is the blood of Chriſt which cleanſeth vs from all ſin: and yet you tell vs, That Holy-water, Holy-bread, Biſhops-bleſſing, and ſuch like will cleanſe vs from many ſinnes. In the Scriptures we read expreſly of two places appointed for Soules after this life, Heauen, and Hell. And f yet you tell vs, there are foure places: Heauen, Hell, Purgatory, and *Limbus puerorum*; yea, and perhaps g a fift differing from all theſe. By all which doe not you ſee how plaine, and how plentifull the Scriptures are which make for vs, and againſt you in matters controuerſed? Doe not you ſee h his falſhood, who ſaid; *The Catholikes follow the Bible, but the Proteſtants force the Bible to follow them?*

c 1 Ioh. 1. 7.

e Matt. 25. 34, 41.

f Bel. l. 2. de purgat. c. 6.

g Bell. l. 2. de purg. c. 7.

h *Hil*, in his Quarterne of Reaſons, reaſon 8. p. 41.

Pa. I ſee you huddle vp one Scripture in the neck of another readily: i But it hath beene the propertie of all Heretickes to make no bones of Scripture, but prodigally to ſpend them, and to lauiſh them out to proue thereby their hereſies, were they neuer ſo fantaſticall. k *Vincentius Lyrinenſis* witneſſeth, That Heretickes flie through euery volume of the heauenly Law; and that they dye and colour almoſt euerie Page in their Bookes with ſentences of the Old and New Teſtament.

i *Kellyſons* Surucy firſt Booke c. 2.

k *Lib. adu. profanas omnium hæreſ. nouationes.*

Pro. And do not you ſo too, I pray? Are there not many Pages in many Books of yours, which are died & coloured with ſentences of the Old and New Teſtament? Is not your *Caniſius* Catechiſme as full of Texts of the Old and New Teſtament, as any Heretickes? Is not your Summarie of Controuerſies, made by *W. C.* and publiſhed, *A.* 1623. and your

l Brerely Auſtins Religion c. 3. ſect. 49. 35.

l Gagge of the New Goſpel, publiſhed A. 1622. dyed with ſentences out of Scripture?

Pa. Yes: but Heretickes inſiſt vpon Scriptures only, as *S. Auſtine* witneſſeth; whereas our Bookes are full of other teſtimonies out of Fathers and Councells.

Prot. Yea: but it is not true that Hereticks inſiſted vpon Scripture only; for the moſt notorious Hereticks that euer were, haue beene as confident that the Fathers were on their ſide, as you are confident they are on your ſide. The moſt notorious Hereticks haue inſiſted much vpon the Fathers.

m *Hiſtl.* 5. c. 27.

The *Samoſatenians*, who denied the Godhead of Chriſt, bragd, *Maiores omnes etiam ipſos Apoſtolos ea ſenſiſſe ac docuiſſe quæ ipſi nunc dicunt ſeruatamque eſſe prædicationis veritatem vſque ad tempora Victoris qui 13. à Petro Romanorum Epiſcopus fuit.* All their predeceſſours, euen the Apoſtles themſelues thought as they thought, and that the truth of their doctrine continued till *Victors* time, who was the thirteenth Biſhop of *Rome* after S. *Peter*.

n *Act.* 1. To. 2. *conc.* p. 21. *edit. Binniana.*

Dioſcorus Biſhop of *Alexandria*, who denied the two Natures of Chriſts cried out in the Councell at *Chalcedon*, *Ego teſtimonia habeo ſanctorum patrum Athanaſij, Gregorij, Cyrilli in multis locis; Ego cum patribus ejcior, ego defendo patrum dogmata, non tranſgredior in aliquo, & horum teſtimonia non ſimpliciter neq; tranſitoriè, ſed in libris habeo.* I haue the teſtimonies of the holy Fathers, *Athanaſius, Gregories, Cyrils*, and that in many places; I am condemned with the Fathers; it is I who defend the Fathers opinions, I doe not ſwerue one Iod from them, I haue their teſtimonies

stimonies not by hearsay, and at second hand, but in their owne Bookes.

The *Nestorians*, who held many heresies, at the Councell of *Ephesus*, made this protestation. *Nos in sanctorum patrum qui apud Nicænam convenerant caterorumq; qui post illos in Ecclesia claruerunt, Eustachij Antiocheni, Basilij Cæsariensis, Gregorij, Ioannis, Athanasij, Theophili, Damasi Romani, Ambrosij Mediolanensis, reliquorumque qui cum memoratis consentiunt doctrina perseveramus pijsque illorum vestigijs insistimus: quippe qui Evangelicam Apostolicamque & Propheticam doctrinam plenè assecuti exactam Orthodoxæ fidei Regulam nobis tradiderunt: quam doctrinam & nos inconcussam inflexamque retinere satagimus, &c.* We maintaine the doctrine which the holy Fathers assembled at *Nice*, and others who were men of fame in the Church since that time maintained. Such as *Eustachius* of *Antioch*, *Basil* of *Cæsarea*, *Gregory*, *Iohn*, *Athanasius*, *Theophilus*, *Damasus* of *Rome*, *Ambrose* of *Millain*, and the like. Wee tread in their most holy steps, who having fully attained to the knowledge of the Gospel, and of the Apostles, and of the Prophets, haue left vs an exact rule to follow, which wee desire also to leaue vnto our posterities, &c.

o *Epist. ad Rufum, quæ extat apud Binnium inter Acta Conc. Ephes. Oecumen. To. 3. c. 13 p. 780. To. 1. edit. Binniana.*

Certaine Heretickes in a Councell held vnder *Martin* 1. cried out, *Hæc pietatis dogmata tradiderunt nobis qui ab initio præsentialiter viderunt, vel Ministri verbi facti sunt, eorumq; discipuli, & successores, & sequentes à Deo inspirata Ecclesia doctores, &c.* These religious opinions were deliuered vnto vs, by such as were made Ministers of the Word at the begin-

p *Synod. Lateranens. apud Bin. To. 2. Conc. p. 1091. Secretario 4.*

ning, and by their disciples and successors, and since by the Doctors of the Church, who were illuminated by God, &c. And this is so plaine that q *Cope* confesseth it in these words: *Veteres haretici cum patres ipsis apertissimè aduersarentur eos tamen à se stare magna contentione clamabant*: The ancient Hereticks cried out with open mouth, that the Fathers made for them, though indeed the Fathers were flat against them. And if *Copes* acknowledgement will not satisfie you, you may find as much acknowledged by *Baronius, Annal To.5. An.431. Nu.170.*

q *Dial.6.c.22.*

Pa. But what say you to Saint *Austine*, whom I alledged as witnessing, That Hereticks insist vpon Scripture only?

Prot. I say it is not credible that Saint *Austin* euer said so, or thought so; for he himselfe witnesseth, That Hereticks haue insisted vpon Visions and Miracles, and Successions, and Councells, and Fathers, as well as vpon Scripture. That Heretickes insisted vpon Visions, Saint *Austin* witnesseth, *De vnitate Ecclesiæ Cap.16.* That Hereticks haue insisted vpon Miracles, Saint *Austin* witnesseth, *Tract. 13. in Ioh.* That they haue insisted vpon Succession, S. *Austin* witnesseth *Epistola 165.* And that *Maximinius* the Arian insisted vpon the Councell at *Arminium*. That the Donatists insisted vpon S. *Cyprian*, and other Fathers concurring in opinion with him. That *Pelagius* insisted vpon *Hilary*, and *Ambrose*, and *Chrysostome*, and *Sixtus* Bishop of *Rome*, and *Ierome*, and vpon some passages of S. *Austin* we read in S. *Austin*. Now except hee would contradict himselfe, how can it bee that hee, who witnesseth these things, should

ſhould witneſſe alſo, That Hereticks inſiſted vpon Scripture only?

Pa. It ſeemes by your ſpeech, That Hereticks vſed all kind of arguments in defence of themſelues, and that they inſiſted vpon Fathers eſpecially. I could wiſh you durſt refer the hearing of the more waighty differences betweene vs vnto the Fathers.

Prot. What reaſon haue you to feare, that I dare not referre the hearing of the more weightie differences betweene vs vnto the Fathers: it by Fathers you meane the *Ancient Fathers*, and not your *Father Ieſuits*?

Pa. I feare you dare not make ſuch a reference, becauſe I read in a Cardinall *Baronius* that, *Hæretici noſtri temporis ſic prouocant ad diuinam ſcripturam, vt niſi tot ſyllabis & elementis id ipſum quod profitetur Eccleſia Catholica in ea expreſſum inueniunt, minimè ſibi retinendum eſſe pertinaciſſimè reluctantur: nullam vel traditionum, vel ſanctorum patrum interpretationum rationem prorſus habentes.* The Hereticks of this age (he meanes ſuch as you) doe ſo appeale to Scripture, that except they find therein euen in ſo many words, whatſoeuer the Catholike Church beleeueth, they vtterly diſlike it: making no reckoning at all of Traditions, or of the expoſitions of the Fathers.

a *Annal. To. 8. ad An. 448. num. 42.*

Prot. Your Cardinall is a Cardinall lier. We require no ſuch dunſtable plaine proofe out of Scripture for points of Faith, as he lyingly affirmes. Neither doe wee diſpiſe the Fathers: Wee b confeſſe they were men indued of God with excellent gifts, and brought no ſmall light to the vnderſtanding of Scrip-

b *Rainolds Cenſ. with Hart. c. 2. diuiſ. 2.*

Scriptures. And much more we say (saying nothing but what we thinke) in their commendation.

Pa. Why, but I haue heard (for all your talke) by others, c That *you dispise all the Churches Doctors, and ancient Fathers*, That d *you make no more account of the Fathers, longer then you can wrest them to serue your turne, then you doe of Beuis of Hampton, or Adam Bel.* Yea, I read it e written of such as you, that, *Non alio loco venera sanctos Patres habent quàm quo loco Alcoranum Mahometi, & Esopi fabulas*: They make no more account of the holy Fathers, then they doe of the Turks Alkaron, or *Esops* Fables. And, f *that it is well knowne to such as heare your Sermons, or be in place to heare you talke boldly and familiarly together among your selues, you are not afraid plainly to confesse, That the Fathers all were Papists.* And I am sure you know the man, whose words these are: g *The Protestants let not to confesse with* Tobith Mathew, *That no man can read the Fathers, and beleeue them, and imbrace the New Religion.*

c *Dowly* in his instruction of Christian Relig. c. 8. p. 108

d *Hil* in his Quatterne of Reasons *Nu.* 10.

e *Sebastian Flasch. in profes. Cathol. ratio.* 7.

f *Bristow Motiue* 14.

g *Campian. rat.* 5. *Kellinsons Survey l.* 1. *c.* 4. *Nu.* 6

Prot. I know there are of you Papists, h who confidently auouch, *That the old Fathers make against vs in all points: and* i *that in most matters of Controuersie they are so plainly on your side, that it cannot with any colour bee denied, or called in question.* I know there are of you who k write: *That in all the Volumes of the Fathers nothing is treated, but what you professe, nothing commended or condemned, but what you commend or condemne; and that we in our consciences know all Antiquitie to be against vs: Because* (as l they say) *in no one point that they can heare of, will any of vs be tried by the iudgement, and consent of Antiquitie.* I know the man,

h *Walsinghams* search into Religion. p. 19.

i *Bristow Motiue* 14.

k *Fisher* against *Rider, p.* 25.

l Bishop in his 2. part against M. *Perkins Tr.* of Repentance. *p.* 314.

man, & what became of him (he was hangd at m *Tiburne* for Treaſon) who firſt broached that ſlander on *Tobith Mathew*, the moſt reuerend Archbiſhop of *Yorke* at this day: who being almoſt eightie yeeres old, preacheth more Sermons in a yeere, then you can proue haue bin preached by all your Popes ſince *Gregory* the great his daies. And I know that that n man vaunted; *Ad Patres ſi quando licebit accedere, confectum eſt prælium: tàm ſunt noſtri quàm Gregorius 13. filiorum Eccleſiæ Pater amantiſſimus.* If Controuerſies of Religion came once to the deciſion of the Fathers, all would goe on your ſide: for the Fathers were as flat for you, as *Gregory* the thirteenth, your beloued Pope. Yea, and I know your Lay o Catholikes in their Petition to his Maieſtie, ſuggeſted: *That for one place of a Father euill vnderſtood, ſometimes falſified, ſometimes mutilated, and ſometimes wholly corrupted, brought by vs: they could produce a thouſand, not by patches and mammocks, as we do: but whole Pages, whole Chapters, whole Bookes, and the vniforme conſent of all the ancient Fathers, and Catholike Church.* Yet I am of p *Sculsetus* mind, That D. *whitakers* ſpake nothing but the truth, when in his anſwere to *Campian* hee auouched, *Patres in maximis iudicijs toti ſunt noſtri, in leuioribus varij, in minutiſſimis veſtri.* The Fathers in mayne Controſies are wholly ours, in the leſſer, ſome ours, ſome yours, in the leaſt yours, not ours. Yea I am of D. q *Raynolds* mind, who proteſteth that in his opinion, *Not one of all the Fathers was a Papiſt*; eſpecially, conſidering the very eſſence of a Papiſt conſiſteth in opinion of the Popes Supremacie: and

m *A.* 1581.

n *Rat.* 5.

o Apology or Petition of Lay Catholikes. 1604 c. 4.

p *Medulla patrum in Athanaſien. c.* 15. *p.* 140.

q Conference with *Hart. c.* 8. *diuiſ.* 6. *in fine.*

the Popes Supremacie is not allowed by any of the Fathers.

Pa. r Why, but you will not deny I am ſure, That ſome of your predeceſſors, as for example *Luther*, hath ſpoken ſcornfully of the Fathers? Are not theſe his words, *Nihil curo*, &c. I care not if a thouſand *Auſtins*, a thouſand *Cyprians*, a thouſand Churches thinke otherwiſe then I doe.

Prot. Luther perſwading himſelfe that the Word of God made for him in a controuerſie which hee handled, by way of ſuppoſall, that *Auſtin* and *Cyprian*, &c. thought otherwiſe; profeſſeth, that hauing the Word with him, he cared not who they were, nor how many they were, who were againſt him. And do you thinke that therein he ſpake ſcornfully of the Fathers? What doe you thinke then of him, who perſwading himſelfe that ſome of your Popes made for him, proteſteth he would reſt more thereon, then vpon thouſand *Auſtins*, thouſand *Ieroms*, thouſand *Gregories*, *Ego vt ingenuè fateor plus vni ſummo pontifici crederem in his qui fidei myſteria tangunt quàm mille Auguſtinis, Hieronymis, Gregoriis* ſaith your *Cornelius Muſſus*, in his [f] Commentary vpon the Epiſtle to the *Romanes*. If it were ſcornefullneſſe in *Luther* to preferre the Word of God before thouſand *Auſtins*: doth it not much more argue ſcornfulneſſe in *Muſſe*, to prefer an vſurping, moſt vicious, and vnlettered Pope, before thouſand *Auſtins*? [t] He was a great Clerke in his time, who deliuered this as ſound doctrine; *Simplici potius Ruſtico, & infanti, & Aniculæ, magis quàm Pontifici maximo, & mille Epiſcopis credendum eſt, ſi iſti contra Euangelium,*

[f] *Cap. 14. p. 606. edit. venet. 1588*

[t] *Picus Mirandula in Quæſt. An Papa ſit ſupra Conc.*

um, illi pro Euangelio faciunt. We ought rather beleeue a plaine country fellow, or a child, or an old wife, then the Pope, and a thouſand Biſhops: if the Pope and Biſhops ſpeake againſt the Goſpel; and the others agreeably to the Goſpel. To prefer the Word of God before Biſhops, is not to ſcorne Biſhops.

Pa. Well, ſhall we then fall to the Fathers, and ſee what they ſay?

Prot. Nay, ſtay a little. And tell me firſt what hope there is that either you ſhould perſwade me, or I perſwade you, by Fathers: ſeeing the one of vs cannot perſwade the other to be of his opinion by the Scripture: It is u written, *That they who heare not Moſes, and the Prophets, will not bee perſwaded though one riſe from the dead againe.* Which makes me feare, that ſeeing *Moſes* and the Prophets, alledged by me, cannot perſwade you, nor the Texts which you alledge out of the ſame cannot perſwade me, we ſhall loſe both our labours in examining what the Fathers haue ſaid about the differences betweene vs: For if men who heare not *Moſes* and the Prophets, will not be perſwaded by the dead miraculouſly raiſed; I cannot thinke they will euer be perſwaded by the Fathers.

u Luke 16. 31

Pa. Say you ſo?

Prot. Yea truly: and I am the more afraid we ſhall loſe our labours in this kind; becauſe there is as great queſtion betweene vs, about the Fathers, as about the Scriptures: what the meaning of the Fathers is, as vvhat the meaning of the Scriptures is. On vvhoſe ſide St. *Auſtin*, and St. *Ambroſe* ſtands,

as on whoſe ſide St. *Paul*, and St. *Peter* ſtands. The Fathers Writings are ſubiect to miſtakings as vvell as the Scriptures. *Arbitror nonnullos in quibuſdam locis librorum meorum opinaturos me ſenſiſſe, quod non ſenſi, aut non ſenſiſſe quod ſenſi* : I ſuppoſe (ſaith [x] St. *Auſtin*) that many by reaſon of ſome paſſages in my Bookes, will conceiue that my meaning is otherwiſe then it was : or that it vvas not ſuch as it was. And it fell out accordingly. For as [y] *Baronius* witneſſeth, after St. *Auſtins* death, there aroſe vp diuers, *Qui ex eius ſcriptis malè perceptis complures inuexerunt errores, quos S. Aug. nomine & authoritate defendere conabantur.* Who miſtaking his meaning, broached many errors in his name. Now I doubt not, but you thinke other Fathers Writings are as ſubiect to miſtakings as St. *Auſtins*.

x *Lib. 1. de Trinitate c. 3. prope finem.*

y *Annal. To. 6. ad An. 450. n. 17*

Pa. That I doe : Yet proue this point (I pray) a little more fully.

Prot. I will; and that by examples of ancienter, and later times. In ancient times one Father miſtooke the meaning of another. At this time, euen one of you conceiues differently of the meaning of the Fathers, from others of you : ſome ſaying, This is the meaning : others ſaying, not ſo; but this is the meaning.

Pa. What ancient Father miſtooke his fellowes meaning?

Prot. St. *Auſtin* miſtooke St. *Cyprians* : for St. *Auſtin* thought St. *Cyprian* had beene of opinion, that Hereticks were within the Church : which (as your men ſay) St. *Cyprian* did not.

Pa. Indeed, I thinke St. *Auſtin* miſtooke St. *Cyprian*

prian foulely: for I read in z *Bellarmine*, that, *Cypriani verba nihil tale ſonant.* S. *Cyprians* words ſounded nothing that way. And in a *Canus*, *Ego, vt quemadmodum ſentio loquar, non intelligo quid cauſa Auguſtino fuerit, vt verba Cypriani in eum ſenſum acceperit, qui mihi ſanè tam apparet à Cypriani mente alienus, quam Cœlum à terra natura alienum eſt: ſed aliquando bonus dormitat Homerus.* If I may ſpeake my mind freely; I wonder why S. *Auſtin* tooke S. *Cyprians* words in that meaning; from which they are as are farre as heauen from earth: but the greateſt Clerkes may now and then be taken napping. But what other miſtaking doe you read of in old time? One ſwallow makes not ſummer.

z *Lib. 3. de Eccleſia c. 4.*

a *Lect. tom. 1. 4. c. 2. fol. 118 a.*

Prot. Iulianus Biſhop of *Capua*, of quick wit, and good vnderſtanding in the Scriptures, as b *Gennadius* witneſſeth, conceiued that *Chryſoſtome* did not beleeue Originall ſinne was deriued from the fathers vnto the children. Yet c S. *Auſtin* was of another mind: S. *Auſtin* thought *Iulian* was deceiued: *Iulian* miſtooke the meaning of S. *Chryſoſtome*.

b *De viris Illuſtribus To. 4. operum Hieron.*

c See *Sixt. Senenſ. l. 6. Annot. 236.*

d About the yeere 824. there was a great queſtion, Whether Images might be worſhipped. The Biſhops of *France* in a meeting at *Paris*, collected diuers teſtimonies out of *Gregory Nyſſen*, *Baſil*, *Chryſoſtome*, *Cyril*, *Athanaſius*, *Ambroſe*, *Epiphanius*, and *Stephen Boſtron*, as they call him, to proue Images might not be worſhipped: yet e *Hadrian* alledgeth the ſame teſtimonies, out of the ſame Fathers, to proue the contrary. *viz.* That Images might bee worſhipped.

d *Synod. Pariſ. impreſſ. An. 1596. p. 155.*

e *Epiſt. 1. To. 3. Conc. edit. Bin. p. 256.*

Pa. May I beleeue you that this is true?

Prot. Yea: for *Bellarmine* grants it to be true: *Plurima teſtimonia quæ ſummus Pontifex Hadrianus in Epiſtola illa ſua doctiſſima pro Imaginibus poſuit iſti rurſum allegant qui contra Imagines pugnant.* The many teſtimonies alledged by Pope *Hadrian*, in that his learned Epiſtle in defence of Images: theſe Biſhops (hee meanes the Biſhops which met at Paris) alledge them to diſproue Images, f ſaith *Bellarmine*.

f *Append. ad lib. de cultu Imag. c.4.*

Pa. What inſtances can you giue me to make it plaine, that learned Catholikes differ about the meaning of the Fathers: for I thought the Fathers had written ſo plainly, that any man might eaſily haue conceiued their meaning, and that all (Catholikes eſpecially) had vnderſtood them alike.

Prot. I could load you with inſtances of your learned Romaniſts differences about the meaning of the Fathers: but I will giue you only a few, yet ſuch as I thinke verie remarkable. It is a great queſtion among your ſelues, Whether the Virgin *Mary* vvas conceiued in ſinne, or no: g ſome affirming, ſome denying. *Bellarmine* is one of them who denies that ſhe was conceiued in ſin: and for prooſe of his opiniõ, he alledgeth *Ambroſe* Ser.22. in Pſ.118. Yet h *Vaſquez* diſputing the queſtion, tho he be of *Bellarmines* opinion in the maine, profeſſeth: he durſt not cite that place of *Ambroſe*, vvhich *Bellarmine* doth for that purpoſe. *Mitto ex Latinis teſtimonium Ambroſij, quamuis iſtud nonnulli præclarum exiſtiment. Mihi enim verba ipſius aliud omnino ſonare videntur, &c.* I paſſe ouer the teſtimony of S. *Ambroſe*, ſaith he, tho ſome account of it highly, be-

g *Lib.4.de Amiſſ. gratiæ.&c. c.15.*

h *To.2.in 3 par. Tho.q.27. diſput.117.c.3. nu. 36,&c.*

cauſe

cauſe in my opinion his words carry quite another meaning. That which *Bellarmine* thought S. *Ambroſe* ment, *Vaſquez* thought he did not meane. The ſame i *Bellarmine*, in proſecuting the ſame controuerſie, alledgeth *Anſelme*, *Lib. de conceptu virginali & peccato Originali, Cap.* 18. Yet k *Petrus de Vincentia* alledgeth the ſame words out of the ſame place vnto the contrary. *Bellarmine* thought the Virgin *Maries* immaculate conception to be proued by *Anſelme*. *Petrus de Vincentia* thought that the Virgin *Maries* conception in ſinne was proued by *Anſelme*. l *Bellarmine* in the ſame caſe alledgeth *Auſtin*, and *Ierome*, as being of his opinion: m *Petrus de Vincentia* alledgeth the ſame Fathers, as being of a contrary opinion. *Hildephonſus lib. de virginitate B. Mariæ*, is alledged by *Petrus de Vincentia*, for the Virgins conception in ſinne: and yet n he confeſſeth, that *Hildephonſus* is alledged by a contrary faction, to proue her freedome from ſinne. May not this ſerue for one inſtance, to proue that your learned Catholikes differ about the vnderſtanding of the Fathers?

i *Bellarmine.*

k *Hildef. de Virg. Conceptione.*

l *Loco citato.*

m *Ibidem.*

n *Ibid.*

Pap. What is your next?

Prot. It is a great Queſtion (as you know) betweene vs, and you, Whether Matrimony be a Sacrament in proper ſenſe? You ſay it is ſo. We ſay, it is not ſo. For the proofe of your, *it is ſo.* o *Bellarmine* alledgeth *Leo* 1. in his ninetie two Epiſtle; and *Chryſoſtome* in his twenty Homily vpon the *Epheſians*; and *Ambroſe* vpon the fift to the *Eph.* and a number of places out of S. *Auſtin.* Whereby it is plaine, (except he write againſt his owne conſcience)

o *Lib. 1. de Matrimonio, c. 3.*

Prot. Yea: for *Bellarmine* grants it to be true: *Plurima teſtimonia quæ ſummus Pontifex Hadrianus in Epiſtola illa ſua doctiſſima pro Imaginibus poſuit iſti rurſum allegant qui contra Imagines pugnant.* The many teſtimonies alledged by Pope *Hadrian*, in that his learned Epiſtle in defence of Images: theſe Biſhops (hee meanes the Biſhops which met at Paris) alledge them to diſproue Images, f ſaith *Bellarmine*.

f *Append. ad lib. de cultu Imag. c.4.*

Pa. What inſtances can you giue me to make it plaine, that learned Catholikes differ about the meaning of the Fathers: for I thought the Fathers had written ſo plainly, that any man might eaſily haue conceiued their meaning, and that all (Catholikes eſpecially) had vnderſtood them alike.

Prot. I could load you with inſtances of your learned Romaniſts differences about the meaning of the Fathers: but I will giue you only a few, yet ſuch as I thinke verie remarkable. It is a great queſtion among your ſelues, Whether the Virgin *Mary* vvas conceiued in ſinne, or no: g ſome affirming, ſome denying. *Bellarmine* is one of them who denies that ſhe was conceiued in ſin: and for proofe of his opiniõ, he alledgeth *Ambroſe* Ser.22. in Pſ.118. Yet h *Vaſquez* diſputing the queſtion, tho he be of *Bellarmines* opinion in the maine, profeſſeth: he durſt not cite that place of *Ambroſe*, vvhich *Bellarmine* doth for that purpoſe. *Mitto ex Latinis teſtimonium Ambroſij, quamuis iſtud nonnulli præclarum exiſtiment. Mihi enim verba ipſius aliud omnino ſonare videntur, &c.* I paſſe ouer the teſtimony of S. *Ambroſe*, ſaith he, tho ſome account of it highly, becauſe

g *Lib.4.de Amiſſ. gratiæ. &c. c.15.*

h *To.2.in 3 par. Tho.q.27. diſput.117.c.3. nu. 36,&c.*

cause in my opinion his words carry quite another meaning. That which *Bellarmine* thought S. *Ambrose* ment, *Vasquez* thought he did not meane. The same i *Bellarmine*, in prosecuting the same controuersie, alledgeth *Anselme*, *Lib. de concepta virginali & peccato Originali, Cap.* 18. Yet k *Petrus de Vincentia* alledgeth the same words out of the same place vnto the contrary. *Bellarmine* thought the Virgin *Maries* immaculate conception to be proued by *Anselme*. *Petrus de Vincentia* thought that the Virgin *Maries* conception in sinne was proued by *Anselme*. l *Bellarmine* in the same case alledgeth *Austin*, and *Ierome*, as being of his opinion: m *Petrus de Vincentia* alledgeth the same Fathers, as being of a contrary opinion. *Hildephonsus lib. de virginitate B. Mariæ*, is alledged by *Petrus de Vincentia*, for the Virgins conception in sinne: and yet n he confesseth, that *Hildephonsus* is alledged by a contrary faction, to proue her freedome from sinne. May not this serue for one instance, to proue that your learned Catholikes differ about the vnderstanding of the Fathers?

i *Loco citato.*

k *Lib. de B. Virg. Conceptione.*

l *Loco citato.*

m *Lib. supra cit.*

Pap. What is your next?

Prot. It is a great Question (as you know) betweene vs, and you, Whether Matrimony be a Sacrament in proper sense? You say it is so. We say, it is not so. For the proofe of your, *it is so.* o *Bellarmine* alledgeth *Leo* 1. in his ninetie two Epistle; and *Chrysostome* in his twenty Homily vpon the *Ephesians*; and *Ambrose* vpon the fift to the *Eph.* and a number of places out of S. *Austin.* Whereby it is plaine, (except he write against his owne conscience)

o *Lib. 1. de Matrimon. c. 3.*

ſcience) that he conceiued theſe Fathers held opinion, Matromony was a Sacrament in propet ſenſe: Yet your p *Vaſquez* thinks they did not: for handling that point, *Mitto teſtimonia Leonis Papæ* 1. *in Epiſtola* 90. *aliàs* 92. *Cap.* 4. *Chryſoſtomum Hom.* 20. *in Epiſt. ad Eph. & Autherem Comment. in Paulum apud Ambroſium in illud Eph.* 5. *Sacramentum hoc, &c. qui Matrimonium Sacramentum ſeu myſterium appellant: eo quod non loquuntur ipſi de ſacramento propriè, qualia ſunt* 7. *quæ in Eccleſia ſunt à Chriſto inſtituta, &c. ſed de Sacramento latiori ſignificatione, pro vt eſt myſterium & ſignum coniunctionis Chriſti cum Eccleſia de qua nunc non diſputamus. In quo etiam ſenſu exiſtimo Aug. vbique Matrimonium Sacramentum appellaſſe.* I doe not vrge *Leo* 1. in his 92. Epiſtle: nor *Chryſoſtomes* 20. Homily vpon the *Epheſians*, nor the Author of the Commentaries which goe vnder *Ambroſe* his name vpon the *Epheſians*: tho they call Matrimony a Sacrament: becauſe they ſpeake not of a Sacrament in proper ſenſe, ſuch as are thoſe ſeuen which Chriſt ordained in his Church: but of a Sacrament in a larger ſenſe, as it is a myſtery, or a ſigne of the vnion that is between Chriſt and his Church, of which kind of Sacrament we ſpeake not now. In which kind of meaning I thinke S. *Auſtin* continually called Matrimony a Sacrament, ſaith *Vaſquez*. And in the q Chapter following, treating vpon the ſame Argument: *Poſtquam ſingula loca Aug. perlegi & attentè conſideraui, An.* 1588. *manifeſtè deprehendi eum non loqui de Sacramento propriè, pro vt in præſenti loquimur: ſed de ſacramento latiori ſignificatione pro vt eſt ſignum vnionis Chriſti cum Eccleſia, ac proinde*

p *To* 4 *in* 3. *par. Tho. diſput.* 2. *c.* 4 *Nu.* 22. 23.

q *Cap.* 5. *de Matrimon. Sacr. n.* 30

proinde inuitum authoritate ipsius in hac parte contra hæreticos vti non debere. After that, in the yeere 1588. I did diligently read & considered of the places in S. *Austin*, I found it very apparant, that when he called Matrimony a Sacrament, he spake not of a Sacrament in proper sense, but in larger signification; and therefore I thought it not fit to alledge *Austins* authoritie against the Hereticks in this Controuersie, saith the same man. May not this serue for another instance to proue that your learned Catholikes differ about the vnderstanding of the Fathers?

Pa. What is your third instance?

Prof. It is [r] questioned partly betweene vs, and you: partly among your selues, what kind of certaintie a man may haue of his saluation: some saying, That faithfull men may attaine to such knowledge of their saluation, that they may rest assured of the forgiuenesse of their sinnes: other saying, not so, except it be by speciall reuelation. Of the former opinion is [s] *Catharinus*, of the later [t] *Bellarmine*. Both of them alledge the selfe same Fathers, Greek, and Latine, for the proofe of their seuerall opinions, which argues they conceiued differently of the Fathers meaning. In like manner it is questioned betweene vs and you, Whether the words of Saint *Peter*, 1 Epist. 3. 19. are to be vnderstood of Christs discension into hell in soule after his death. And your [u] Rhemists would perswade vs, That S. *Aug.* [u] *Annot. in 1 Pet. 3. 19.* *fine* found himselfe sure that so much was plainly proued thereby: yet [x] *Bellarmine* confesseth, *Non vult Aug. hunc locum ad Inferos pertinere*: That S. *Austin* did not thinke Christs discension into hell was proued thereby.

[r] See *Keller. l. 5. Institut. c. 3.*

[s] *L. 10. c. 7. & 10.*

[x] *Lib. 4. de Christo c. 13.*

y See Bell. l. 1. de Euchariſt. c. 5.

A great queſtion it is euen y amongſt your ſelues, Whether the words of Chriſt, *Ioh.* Chap. 6. be to be vnderſtood properly of the Sacrament, or no: *Caietan, Ianſenius, Heſſels, Tapperus*, and ſome others, hold negatiuely: *Roffenſis, Bell. Maldonate, &c.* hold affirmatiuely. Now, *Caietan* proues his Negatiue, *ijſdem modis quibus Roffenſis ſtabiliuit contrarium ſententiam authoritate ſanctorum & præcipuè B. Aug.* By the ſame Arguments that *Roffenſis* proued his affirmatiue, euen by the teſtimony of the Fathers, eſpecially of S. *Auſtin*, as z *Tapperus* witneſſeth.

z Artic. 15.

Grauiſſima atque exactiſſima illuſtriſſimarum totius Italiæ & Galliæ Academiæ, cum Cenſura, &c. Printed at London 1530

In King *Henry* the Eighth dayes, there was a great controuerſie among your ſelues, *Vtrum ducere relictam fratris mortui ſine liberis ita ſit de iure diuino & naturali prohibitũ: vt nullus pontifex ſuper huiuſmodi matrimonij contractis ſine contrahendis diſpenſare poſſet.* And the moſt famous Vniuerſities in *France* and *Italy*, grounding themſelues vpon the Scriptures, and Fathers, were of opinion, That marrying of the brothers wife was ſo forbidden, that no diſpenſation could make it lawfull. And to that purpoſe ſome learned man made a booke. Now the Fathers, whereon the Vniuerſities, and the Author of the booke reſted were *Origen, Chryſoſtome, Baſil, Hierom, Auguſtin, Greg. &c.* Yet *Bellarmine*, and the Author of the booke, intituled, *Apologia Tumultuaria, &c.* alledge the ſame Fathers to the contrary. I did not thinke the Fathers words had beene ſo ſubiect to different conſtructions. But I muſt put off the further diſpute about the Fathers, till our next meeting, which ſhalbe (God willing) ere long, while, God be with you, onely remem-

ber

ber I pray you, that which is written: 1. Tim. 6. 3. 4. and 5. verses, *If any man teach otherwise, and consenteth not to the wholesome words of our Lord Iesus Christ, and to the doctrine, which is according to godlinesse. He is puft up and knoweth nothing, but doteth about questions and strife of wordes, whereof commeth envie strife, railings, evil surmisings, Froward disputations of men of corrupt mindes and destitute of the truth, which thinke that gaine is godlines: from such separate thy selfe.*

FINIS.

The Errata.

pag 5. *lin.* 8. *for* with *read* about. p. 6. *l.* 19. *for* by *read* the case. p. 9. *l.* 17. threaten *for* threape. p. 10. *l.* 6. our *for* your. *in marg.* staditas *for* studites. *l.* 17. we *for* yee. p. 15. *lin.* 9. you say truely *for* you say not truely. *ibid. in l.* 31. our *for* your. p. 17 *l* 10 *reade* not. what wee can doe. p. 20. *l.* 14. that *read* the. pa. 21 *l.* 25. I will vse, *read* I will not vse. p. 22. *l.* 3. yet the, *read* yet that the. *ibid.* fit it, *read* fitten. p. 23. *l.* 14. bold, *read* bald. *ibid. l.* 28. effectam, *read* effectum. p. 25. *l.* 25. *a for* the. p. 28. *l.* 22. for, *read* of. p. 34. *marg.* Mallienſibus, *read* Maſeil. p. 35. *l.* 1. was the, *read* was in the. p. 36. *lin* 22. eanden, *read* euden. p. 39. *l.* 1. Dorances, *read* Durantus. p. 42. *l.* 6. offred *read* offereth.